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MISSION TO INDIA.

THE

MISSION TO INDIA,

INSTITUTED BY THE

AMERICAN UNITARIAN ASSOCIATION,

FEBRUARY, 1855.

CONTAINING,

1. Report by the Secretary to the "Calcutta Unitarian Society for the Propagation of the Gospel in India."
2. Report by the Treasurer to the above Society.
3. Narrative of Proceedings in Connection with the Mission, by the Rev. Charles H. A. Dall.

BOSTON:
OFFICE OF QUARTERLY JOURNAL,
21 Bromfield Street.
1857.

CAMBRIDGE:
METCALF AND COMPANY, PRINTERS TO THE UNIVERSITY.

TO THE READER.

In consequence of the great attention which the English government has of late bestowed upon the establishment of schools in British India, many thousands of young persons are there growing up dissatisfied with Hindooism and Mahometanism, and inquisitive to learn, and ready to receive, the Christian religion, which they see is identified with the improvements and progress of the best modern civilization. One of the widest and noblest fields for Christian effort is thus opened. Various denominations of Christians, in different parts of the world, have entered it, with a promptitude and liberality worthy of all respect. But most of them labor under a signal disadvantage. To a people alienated from polytheism in all its forms, they have carried metaphysical discussions about three persons in the Trinity; and if they have turned to the Mahometan population, they have met minds resolutely bent upon receiving no theology which conflicts with the sole and undivided unity of God. It is well known that missionaries have labored during several years without making a single convert.

It is now more than thirty years since the attention of Christians in New England, believing in one God the Father, was turned to the importance of missionary efforts in India. Obstacles which need not be named stood in the way; and it was not till the autumn of 1854, when an affecting appeal came from India, that the Executive Committee of the American Unitarian Association resolved, that, if favored by the blessing of God, they would send a missionary to Calcutta.

They looked round to find the right man. The case was peculiar. Some one was needed whose character, in culture, in enthusiasm, in fervid piety, would present points of contact with the interesting people of the East. In 1824, Rammohun Roy wrote to the late Dr. Ware, Senior, that "much good cannot be expected from public preachings"; but that if men of education could be sent out, to establish schools, circulate books, and teach by personal explanation and persuasion, "Christianity in its genuine sense must make a strong impression on every intelligent mind." A man was wanted whose heart would be in this work, — a man diligent, gentle, persuasive, of good culture, and, above all, of earnest and devout spirit.

The Committee unanimously appointed Rev. C. H. A. Dall as Missionary to India, who, after receiving the full instructions to which he refers in the following Report, sailed from Boston, February 28, 1855. He commenced his labors in July following. At that time a Society was formed in Calcutta,

called the "Society for Promoting the Gospel in India," and it is to this Society that the following first annual Reports of its Secretary, Treasurer, and Missionary are made.

These Reports are here printed and placed in your hand, with the respectful request that you will give them a careful perusal. The last of the three will furnish you with much interesting information in regard to the religious wants of India, and will show what encouragement American Christians have to send a fresh word of light and of love to those distant shores of the Old World.

The whole subject of Foreign Missions, as is well known, has been viewed in various lights. Perhaps you have thought well of them, and have contributed to their support, even where they inculcate a theology which you do not believe to be true. In this case, you may be glad to have it in your power to give aid to a Mission designed to diffuse the pure Gospel of Jesus Christ, unmixed with human additions and corruptions. Perhaps, on the other hand, you have looked upon the whole enterprise of sending the Gospel to distant lands with doubt and distrust. The records of this enterprise, it must be admitted, while containing bright examples of heroic self-sacrifice, do not furnish results corresponding with the hopes at first awakened. The fact should teach us to moderate our expectations, even in regard to a work whose beginning is so auspicious as that described in the following pages. Still, we must set aside the best established facts of history

before we can doubt that Foreign Missions have largely contributed to the advancement of the Redeemer's kingdom, and have been attended by a blessing from Him who said, "Go into all the world, and preach the Gospel to every creature." Grateful for what that Gospel has done for us, can we not give something to impart it unto others? Thousands of youthful, inquiring minds are asking us for bread: shall we give them a stone?

N. B. The following Reports are reprinted from The Bengal Hurkaru of September 1, 1856, — a newspaper published in Calcutta.

MISSION TO INDIA.

SECRETARY'S REPORT.

To Hodgson Pratt, Esq., C. S., *President of the "Unitarian Society for the Propagation of the Gospel in India."*

Dear Sir:—I have much pleasure in forwarding to you the very full and complete Report of the operations of the last half-year, as furnished by Mr. Dall, which I hope will be satisfactory.

I have nothing to add to his very able narrative, unless it be to regret that it has not been found practicable, as yet, to organize any really working committee for the management of the secular affairs of the Mission, and for co-operation with Mr. Dall.

Considering the short time the Mission has been established, and the many obstacles and prejudices to be overcome, I think you will agree with me, that our progress has been all that could be reasonably anticipated.

I shall feel obliged by your forwarding a copy of the Report to the Secretary of the American Unitarian Association, and would suggest the expediency of having it printed, as in the previous instance.

Believe me to remain, very truly, yours,

A. H. Rhoades, Jr., *Secretary.*

Calcutta, 1st July, 1856.

TREASURER'S REPORT.

Calcutta, 1st July, 1856.

To Hodgson Pratt, Esq., C. S., *President of the Unitarian Association, Calcutta.*

Dear Sir: — I beg to hand to you the Half-yearly Report, ending 30th June. The state of our treasury is not discouraging, considering the difficulties that the Mission has had to encounter. Our subscription list remains nearly the same for monthly subscribers, while our donation list has been equal to our anticipation. In my last I presented you with an account against the Association of Rs. 250 2 3, and including that amount with the six months' work of the Mission, I show to you a balance due to the Treasurer of Rs. 153 4 3. It is to be hoped that in the succeeding six months I shall be enabled to make as good a report as I now have the pleasure of doing. Yet our Society is dependent upon subscriptions as a society, and we must look to the home Association for more aid than we now possess. Our pastor is gaining influence daily, and the allowance made to him from home and here is barely adequate to meet his wants. Our printing fund, as you will note, is cramped for want of means. The means should be provided from home; and, with a generous allowance for a short period, it is probable that, in a liberal community such as we have in Calcutta and its suburbs, we shall be able to go on without assistance. With such an energetic pastor as Mr. Dall, we shall not require the aid of crutches for a great length of time. Doubtless your letters and the Secretary's Report will touch upon what I have strenuously advocated, both in this and in my last

Report, — the want of funds. Trusting that, with our united efforts, we shall be able to sustain the Mission, and to accomplish what the most ardent friends of the cause desire, I remain, dear Sir, faithfully yours,

RICHARD LEWIS, *Treasurer.*

Unitarian Association in Account Current with Richard Lewis, Treasurer.

EXPENDITURES.

	Rs.	A.	P.
To Balance from last Account	250	2	3

Expenses from 1st January to 1st July, 1856.

	Rs.	A.	P.	Rs.	A.	P.
Mr. Dall's salary for six months, at 60,	360	0	0			
Rent of Mission Room for ditto, at 60,	360	0	0			
Advertising, ...	82	10	0			
Sundry expenses, ...	11	8	0			
				814	2	0

Mr. Dall's Account.

By sales of books from June, 1855, to July, 1856, ...	167	13	0			

To expenses incurred by Mr Dall.

	Rs.	A.	P.	Rs.	A.	P.
Printing 300 copies of Bengali Tract, . . .	10	0	0			
Import charges on books,	12	7	0			
Book-case to preserve do., .	9	2	0			
Sweeper for Mission Room,	3	4	0			
Paid to the distressed converts and their families,	136	15	0			
Blank-books for Mission Room, ...	4	2	0			
				175	14	0
				8	1	0
Amount carried over,				1072	5	3

	Rs.	A.	P.
Amount brought forward,	1072	5	3

Donations for Printing Rev. Mr. Dall's Ten Lectures.

	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Cost of printing and binding 200 copies,				134	0	0			
Received from Messrs. A. H. Rhoades, Jr.,	25	0	0						
R. Lewis, Esq.,	25	0	0						
H. Pratt, Esq.,	10	0	0						
H. Counsell, Esq.,	10	0	0						
E. W. Hoppner, Esq.,	10	0	0						
Charles Bailey, Esq	10	0	0						
Baboo Pearychund Mitter,	5	0	0						
				95	0	0			
							39	0	0
Add Baboo Kissorychand Mittra,	10	0	0						
(Accidentally omitted, see next half-year's account.)									
Company's Rupees,							1111	5	3
1856.									
July 1st, To Balance due Treasurer,							153	4	3

Receipts.

By Donations during the Second Half-year, ending 1st July, 1856.

	Rs.	A.	P.
John Atkinson, Esq.,	10	0	0
F. L. Mackey, Esq.,	4	0	0
J. W. Linzee, Esq.,	32	0	0
C. H. Bailey, Esq.,	25	0	0
Peter Durnan, Esq.,	4	0	0
John E. Armory, Esq.,	16	0	0
Charles M. Rollins, Esq.,	16	0	0
Francis T. Rollins, Esq.,	16	0	0
John S. Barstow, Esq.,	16	0	0
Captain F. H. Bangs,	4	0	0
Amount carried over,	143	0	0

	Rs.	A.	P.	Rs.	A.	P.
Amount brought forward,	143	0	0			
Captain G. B. Wendell,	4	0	0			
Captain Harding,	4	0	0			
Baboo Rajender Dutt,	25	0	0			
Baboo Kalidas Dutt,	25	0	0			
Baboo Joynarain Bhose,	8	0	0			
Baboo Hurchunder Dutt,	3	0	0			
Baboo Pearychund Mitter,	5	0	0			
Baboo Rakal Doss Haldar,	1	0	0			
S. B. Mower, Esq.,	8	0	0			
Charles E. Endicott, Esq.,	8	1	0			
Baboo Sreekistno Chatterjee,	1	0	0			
Baboo Gopaul Chunder Banerjee,	1	0	0			
Baboo Chunder Nauth Banerjee,	1	0	0			
Baboo Gooroo Churn Banerjee,	1	0	0			
				238	1	0

Subscriptions from Native Gentlemen.

Baboo Onongo Mohun Mitter, from February to October, 1856,	3	0	0			
Baboo Radanauth Sicdar, November, 1855, to April, 1856,	6	0	0			
Baboo Kissory Chund Mitter,	6	0	0			
Baboo Hurchunder Dutt,	6	0	0			
Baboo Chundy Churn Singha, January, 1856,	3	0	0			
Baboo Rakal Doss Haldar,	2	0	0			
				26	0	0

By Subscriptions from 1st January to 1st July, 1856.

Hodgson Pratt, Esq.,	150	0	0			
Richard Lewis, Esq.,	60	0	0			
A. H. Rhoades, Jr., Esq.,	24	0	0			
John Atkinson, Esq.,	30	0	0			
F. A. Tilton, Esq.,	30	0	0			
Amounts carried over	294	0	0	264	1	0

	Rs.	A.	P.	Rs.	A.	P.
Amounts brought forward,	294	0	0	264	1	0
J. G. Whitney, Esq.,	30	0	0			
C. F. Bliss, Esq.,	24	0	0			
Adams Bailey, Esq.,	96	0	0			
N. C. Tuckerman, Esq.,	18	0	0			
Robert Nunn, Esq.,	48	0	0			
O. B. Everett, Esq.,	24	0	0			
Norman Kerr, Esq.,	18	0	0			
Charles H. Bailey, Esq.,	60	0	0			
James Dalton, Jr., Esq.,	24	0	0			
Captain H. F. Doeg,	48	0	0			
E. W. Hoppner, Esq., for April and May, 1856,	10	0	0			
				694	0	0
1856, July 1, By Balance due Treasurer,				153	4	3
Company's Rupees,				1111	5	3

E. E.

RICHARD LEWIS, *Treasurer.*

Calcutta, 1st July, 1856.

NARRATIVE

Of Proceedings in Connection with the Unitarian Mission to Calcutta, for the Second Half-year ending the 30th June, Drawn up by the Missionary, C. H. A. DALL.

To A. H. RHOADES, JR., ESQ., *Secretary.*

DEAR SIR: — Allow me to present to you the following Report.

ORIGINAL INSTRUCTIONS.

The objects contemplated by the originators of the present Calcutta Mission, according to the instructions brought by Mr. Dall from Boston, United States, were as follows: — 1st. To establish a missionary station somewhere in India. 2dly. To open a school for native children. 3dly. To put Unitarian books and tracts in circulation. 4thly. As far as possible, to explore the needs of different places, beginning with Calcutta; a point which, in consultation with Hodgson Pratt, Esq., he was to make a "thorough" trial of. 5thly. The Missionary was to learn what he could about the Hindoo Unitarians called "Vedantists," and lend them all the help in his power. 6thly. He was to visit, if possible, Madras, Secunderabad, Salem, and any other places that should seem open to the simple Gospel, and make report of them; but especially to extend a warm sympathy to the Rev. William Roberts, of Madras, and his faithful people, and his schools. 7thly. To remember the Mahometans in Madras and elsewhere. 8thly. The Missionary was instructed to fix himself at the most favorable point, and "give himself to a life of usefulness as a servant of the

Lord Jesus Christ"; preaching to all the Gospel of the One only living and true God, and not failing to enter, as far as he might be permitted, into the most friendly relations with all disciples of Jesus Christ, of whatever sect or name. 9thly. He was to write home of their prospects, their successes, and their disappointments, and of his own. It was anticipated that he would hear from brethren in Great Britain, through the British and Foreign Unitarian Association, and the prayer went up that, with God's help, he might be the means of binding yet closer the sympathies of American and British Unitarians.

The second half-year of this Mission has just now closed; and the Missionary has been sustained not only by those who first called him, under God, to the work: he has also received steady help from the "Unitarian Society for the Propagation of the Gospel in India"; which was organized on Mr. Dall's arrival in Calcutta. There has been, moreover, a kindly response from British Unitarians, and supplies of books and tracts have been already sent out from Bristol and from Liverpool.

The order of the "Instructions" just quoted will serve as the plan of the present Report.

I. Of the Permanency of the Mission.

To the question whether a Unitarian Mission may be established in Calcutta, it is replied: —

(1.) That the *climate* of Calcutta offers no serious obstacle. It is found to be neither a dangerous nor a deadly one; nor does it forbid a reasonable amount of labor to one born in a cooler country.

(2.) *Friends and Seekers increase.* — The request comes to us already, from many Hindoos and Christians, and even from some Mahometans and Jews, that the Mis-

sion be made permanent. New "inquirers after true religion" are daily coming to the residence of the Missionary. Nearly all of these are intelligent heathen young men, many of whom have heard something of Jesus, but have seldom read the Bible, except as quoted in infidel works. Exclusive of the regular Sunday gathering at the Mission Room for public worship, no less than one hundred and forty-five men have sought the Missionary on week-days, (for the declared purpose of inquiring into Christianity,) during the eleven months preceding July 1st, 1856. Some of these men have spent many hours in conversation, and continued their visits for successive weeks and months. They have purchased and borrowed books and tracts, and still come for more. Some have faithfully committed to memory, beginning with the Lord's Prayer, passage after passage, selected for them out of the Gospels, the Epistles, and the Psalms.

(3.) *Influx of Letters.* — A correspondence has been opened with individuals in distant cities of British India, e. g. at Peshawur and at Bangalore; at Dacca and at Mysore; at Jessore and at Bombay; at Mooltan and at Rangoon. This correspondence might easily be extended, and tracts and books be sent in all directions by the cheap book-post.

(4.) *Unitarian Association in Southern India.* — We were made happy in January last by the discovery of a *Madras Unitarian Association*, formed years ago by a few educated Europeans, and led by men high in the public service, though of late it seems to have been languishing for the want of sympathy and co-operation. Its existence, even in name, under regularly appointed officers, for a series of years, offers an added security to the permanence of a Unitarian foothold in India. What the Madras or

South Indian Unitarian Association have long desired, but have never seen till now, is the presence of an educated white man to encourage the native disciples. It is a commonplace remark, that, "if you give them European leaders, you will soon have a host of native Unitarian Christians; they are all ripe for it."

(5.) *Unitarian Converts at Work.* — Since the arrival of an American preacher in Calcutta, seven or eight native Christians, of fair education, have begun to distribute and sell Unitarian books and tracts, and several are preaching in the bazaars and villages around Calcutta. Three have been rejected, with expressions of strong disapprobation, from as many different Trinitarian Missions, after several years of training or of actual service there. One, a Pundit at Jessore, has gone through six months of suffering, with his wife and children, though on making known his wants they have been temporarily relieved. By the blessing of God, he has held firm to his convictions, saying to such as tempted him to return to Brahminism, *Eckon janate Bramo*, "Now I know God"; "I am a Brahmin indeed." Like this man, who is a grandson of the first convert to Christianity ever made in Bengal, another born a Christian, who was for a time a teacher in the London Missionary School, Bhowaneepore, has lost a home, and is now seeking employment. A third sufferer for the avowal of Unitarian opinions is a late graduate of Bishop's College, born at Shiraz in Persia, and receiving his first reverential thoughts of Jesus out of the Koran. He was baptized into Christianity nine years ago. After a full college course, and what was considered sufficient theological training, he was sent to preach and teach eighteen hundred miles northwest of Calcutta, though he previously told his employers that his conversations with the Unitarian Missionary, and read-

ing of Burnap and other works, had bent his mind strongly to Unitarianism. He has been some time in feeble health. What he is to do in his present isolated position in the far Northwest does not yet appear. Being on the borders of Persia, familiar with the Persian tongue, and among such as are reported liberal and inquiring Mahometans, it is probable that he will not be long in making to himself a home. Besides the three now mentioned, there are three, if I should not say four, other Christian teachers, natives of Bengal, who have a seminary of heathen youth, known as the Bâli Training-School, wholly in their charge. They also go out to teach Christianity in the surrounding villages, during vacations, and whenever they can find leisure. Energy like that of the head and proprietor of this school, Baboo Chundy Churn Singha, is not common in Bengal. He, too, is a graduate of Bishop's College; but after preparation, and several years' preaching, he obtained permission to make himself an independent teacher of youth. In time he became sole proprietor of a good school-house and school on the Hooghly, seven miles above Calcutta. Not many conversations with the American Missionary sufficed to clear his mind of perplexities, that had nearly driven him out of Trinitarian into infidel views. It appears, however, that, on the day on which he declared himself a Unitarian, every Trinitarian subscriber to his school withdrew his name; thus reducing his means at once by the amount of five hundred rupees a year. Happily for him, however, he, about the time of that crisis, obtained a government "grant in aid" of one hundred rupees a month, or twelve hundred rupees a year, in place of the five hundred he had lost by his honesty. Besides this excellent teacher and his faithful wife, two men, of very fair abilities, who are his assistant teachers, are now active Unitarians; and anoth-

er also attends on our Unitarian worship, with several of the older pupils. It is due to the native disciples that have joined us to say that in no case has assistance of any kind been promised them in advance, and that they have gained no outward good by the change. Only in two or three instances have they or their families received what might keep off starvation. Some have lost much, and still refuse tempting offers to return.

(6.) *Applications for Instruction in America.* — Few can understand the attachment of the Hindoo to his native soil, and his dread of leaving it. Christianity has begun to subdue this instinctive dread. Still, the offer of a high-caste Hindoo of twenty years of age to go to America, and be there theologically trained for service as preacher (in the Bengali tongue) to his own people, may well be regarded as a work of God's Holy Spirit. That work has thus begun to show itself among Hindoos of English education, in and near Calcutta. One of the teachers of the Bâli School, Takoor Dass Roy, in March last, wrote a brief account of himself, and forwarded it to the American Unitarian Association, asking to be allowed to come to America and enter a Unitarian Divinity School, with a view to an entire devotion of himself to preaching the Gospel in India, in a language seldom spoken effectively by one not born in Bengal. Others, partially educated men, able to read and write English well, have expressed a similar desire to go to America and prepare themselves to preach the Gospel to their idolatrous fellow-countrymen. Here, again, is the pointing of Providence, and a signal one, towards the permanency of this Mission. It need never fail for want of men, provided the means are not withheld to fit them for their work.

(7.) *Regular Sunday Services.* Many, perhaps, would consider the permanency of the Mission to be best asserted

in the fact that congregational worship and pastoral duty have been regularly sustained. Those who first welcomed the Missionary have continued cheerfully to meet the expenses of an eligible hall for our public services. These services have occupied three or four hours of every Sunday. The hall was also lighted up, and lectures were given, during the cooler months, on ten successive Wednesday evenings. The Sunday services have been listened to by more than one hundred and fifty different persons; though the average attendance would not exceed thirty. They have followed the usual Protestant order of worship, in which the congregation generally unite, as guided by our Liturgy and Hymn-Book. A written discourse is of course an important element; and this is adapted, as far as may be, to the needs of the place, the time, and the people, and some have gone out from these services to procure a Bible and read it for the first time.

(8.) *The Sunday School* was commenced on the first Sunday in January, 1856, with an attendance of six persons. From that date it has met uninterruptedly. Sixty different persons have been present, including pupils and teachers, yet the attendance has not exceeded twenty-five upon any one of the twenty-six Sundays of the half-year. Some of the pupils use a Boston "Manual"; but the most numerous class is a conversational one, composed of adults of the congregation, mostly Hindoo young men. They remain after morning service to inquire into matters presented in the sermon, or to obtain of the pastor, *viva voce*, what is increasingly asked for, namely, a Unitarian commentary on the New Testament. This course of exposition has been pleasantly interrupted, at times, by fraternal controversies between Hindoos and Europeans, or Americans, concerning the attributes of God, man's immortality, the

miracles of Christ, the most effective ways of undermining idolatry, &c., &c. Including the pastor's conversation class, the average attendance for six months at our Sunday school has been fifteen. Much might be made of this new branch of the work, but for the formidable obstacles of the climate, the difficulty of gaining access to native homes, and for the heavy pressure of other missionary duties. For the information of distant friends, it may here be mentioned, that the following *standing notices* are given at the close of every Sunday morning's service, viz.: (1.) "I daily meet all inquirers and friends at my residence, especially in the afternoon." (2.) "Conversation on Christian truth is invited here at the close of service." (3.) "Books and tracts lie on the table for examination and distribution: the tracts are free of cost." (4.) "All are invited to join with us in the Sunday school, from twelve to two o'clock." The facts now mentioned, — namely, the spread of inquiry, an increasing correspondence, the existence of a Unitarian Association in Southern India, the number of converts in actual service, the desire of Hindoos to be thoroughly educated to a Unitarian Gospel ministry, our regular pulpit and pastoral services, and the co-operation of a few of our members in teaching a Sunday school, — all these facts go to sustain a calm and reasonable hope, that, if we are faithful to learn and to do the will of God, in India, our just-opened Mission will be no spasmodic effort, but be established in permanent usefulness, and prove a joy and a blessing for many years.

II. The Opening of Schools.

(1.) *Material for Schools* lies all around us, waiting to be taken up. More than one village within a dozen miles of Calcutta has expressed a desire to place its principal school under the supervision and influence of the American

Unitarian Mission. Messages to that effect have come to us from Debbypore, from Chotta Moshtollah, &c. Men also are to be found, ready and able to teach, under an efficient principal. There are practised teachers who, for accepting Unitarian opinions, have been expelled from Trinitarian schools, and whom we long to employ. The money is all we want. Without money we can neither pay pundits, nor hire nor build school-houses, nor even travel back and forth as superintendents. Pupils abound, and, according to the rule of other Missionary Schools, would each expect to pay a fee of four annas (sixpence, or twelve and a half cents) a month. From seven to fifteen dollars a month would be the salary of competent native teachers; but there could be no marked success, without the supervision of a schoolmaster who was not an Asiatic; and such a man could not live decently on less than seven or eight hundred dollars a year. Our President, Hodgson Pratt, Esq., has lately said: "We must have a College or High School, similar to those of the other Missionary bodies." "It would be a grand thing to have the moral and religious training of hundreds of intelligent young Hindoos, at an age when their hearts are not hardened by the evil influences of Hindoo society, and while their ears are still open to the truth." "In this way, too, we shall have the means of employing these young converts who show such a disposition to come over to us." The reason why we have not yet thought of establishing a Unitarian "College or High School" is sufficiently apparent. The money is wanting. While waiting for friends at home to supply the means for the school we desire, we are providentially able to trace the influence of our Mission into schools, where native Unitarian Christians are at work.

(2.) *The Bâli Training-School*, already mentioned, has

a zealous Unitarian Christian for its proprietor and head-teacher. During the last six months this school has had an average daily attendance of one hundred and fifty boys and young men, all of them belonging to idolatrous families, but themselves rapidly discarding idolatry and its hideous errors. The principal, three pundits, and four assistants, with several of the older pupils, come to us from Bâli (seven miles) in a boat, when the dangerous Hooghly, with its "bore" and tides will permit, to attend on the Sunday services of the Mission Room. These visits are occasionally returned, and the school examined and addressed. *Female* education has been attempted, with little or no success in India thus far. The women of Bengal, at least the faithful wives and mothers, are buried in idolatrous superstition, and imprisoned for life in the *zenana*, nearly out of the reach of instruction. A few Hindoos are teaching their wives to read, and some men of wealth have lately admitted European teachers, ladies, into the *zenana*, or women's apartments. Still, so few opportunities are opened for female education, that we cannot but thank God, and feel a peculiar joy and pride in the Girls' School at Bâli, — wherein thirty-five Hindoo girls are regularly taught, besides half a dozen native Christian girls, by the (native Christian) wife of Baboo Chundy Churn Singha.

(3.) *Daily Instruction* is given by the Missionary to such as come to him. Two hours are devoted to it every Sunday, at the Mission Room; namely, from twelve o'clock, M., to two, P. M., and at the Missionary's residence, from four o'clock to six, P. M. For not less than two or three hours every day, instruction is given to the inquirers already mentioned, who attend, from three to ten of them daily. Most of these pursue their prescribed reading with some regularity, and also from time to time repeat portions of the

Bible by heart. Thus, turning his own chamber into a school-room, the Missionary has become a daily teacher, not of boys, but of men.

(4.) *As a Lecturer*, by the frequent invitation of different societies of natives, mostly young men interested in progress and reform, the objects contemplated in a school for the Mission are again, in part, accomplished. These lectures are usually delivered at night, before audiences varying in number from thirty to three or four hundred. A course of Theological Lectures, which have since been published, occupied ten successive Wednesday evenings, during a part of the cooler months of January, February, and March, and succeeding to these were the following: —

April 5. In the heart of the native town, a lecture before a newly formed society of young men, "The Philanthropic Association"; subject, "The Temperance Movement in America." A temperance movement in Bengal was then inaugurated by the adoption of a total abstinence pledge, to which seven hundred names have since been subscribed. Several temperance lectures have since been given; the daily journals have all encouraged this much-needed work of warning and redemption, and it seems to be making good progress.

April 10. An address, by invitation, to the "Young Men's Improving Society," on "What makes a Man? Moral and Religious Worth," — in the native town, and under the roof of an orthodox Hindoo (idolater).

April 19. Lecture to members of the Oriental Seminary, in the native town. Subject, "What has destroyed the *American* Indian? Copying the Vices of his Conquerors."

April 28. Lecture to the "Juvenile Association," — a society of men assembling in the heart of the native town,

at the premises of the late Ashootos Deb, a wealthy patron of idolatry, hook-swinging festivals, &c. Subject, "The Life of Woman in America and in Bengal." Attendance about one hundred. A useful discussion followed, on the admission of European ladies to teach in the *zenanas* of Bengali families.

May 23. A second address before the "Philanthropic Association"; subject, "Female Education." A temperance essay was also read by a native gentleman, a Hindoo.

June 7. A lecture before the Heytoisheenee Shova, a society of men united for moral and religious purposes, Hindoos. Subject, "Religious Instruction of the Young in America."

June 12. A lecture before the Bethune Society (three or four hundred present), on "The Temperance Movement in Modern Times."

June 17. A lecture (since printed for circulation) on a subject assigned by the Heytoisheenee Shova. The testimony of the Rajah Rammohun Roy in favor of Christianity was made incidental to the main topic, namely, "The Danger of Education without Religion." Sixty or seventy present. A sharp discussion ensued concerning Rammohun Roy and the character and claims of Jesus Christ, resulting in a decision that, willing as they were to hear, they could not, *as a society*, indorse the lecture. Being none of them Christians, they could not so advocate the cause of Jesus. The lecture nevertheless obtained a circulation of twelve hundred copies in the *Englishman*, and thence three hundred copies were struck off gratuitously for distribution in pamphlet form.

(5.) *The School of Industrial Art* having been found to absorb more of the Missionary's time than he felt able to spare from other engagements more directly religious, he

resigned his position as its Honorary Secretary on the 14th of March last, and has contented himself with a daily visit to the School, at an hour of the morning so early as not to interfere with other work. He has in this way kept up his sympathy with the pupils, some of whom have continued, since August last, to come to him privately for religious instruction, either on week-days or Sundays, or on both.

Thus, with regard to schooling and week-day instruction, it will appear that there is abundant material for schools, which may be opened as soon as the means are supplied, and an efficient teacher sent out; — that the "Training-School" at Bâli is heartily connected with our Mission, and under a more decidedly Christian influence than many schools professedly connected with Missions in India. They all employ, in part, heathen teachers, while this School has five Unitarian Christians as its sole instructors, including the Girls' School, in charge of a native Christian woman. Furthermore, direct instruction of a large circle of adult pupils proceeds from day to day at the residence of the Missionary. Again, eighteen lectures and addresses, partly doctrinal and partly on Christian reforms, have been given on week-days, during the twenty-six weeks of the past half-year; and eight or nine of these have been prepared on a special request, coming from as many different bodies of men, — natives, and nearly all heathens. Thus, including the forty or more pupils of the Art School, the Missionary has been placed in daily contact and sympathy with about fifty men. It will be seen by these facts how far the desire to have a school connected with the Mission has, in the absence of the required funds, been responded to.

III. The Circulation of Unitarian Books and Tracts.

This was a third declared object of the Mission. About eight hundred tracts and two hundred and fifty volumes of books, large and small, were brought out by the Missionary, and were nearly all disposed of before the arrival of the larger supply that has just come to hand. They included the works of Channing, the two Wares, Norton, Dewey, Worcester, Peabody, Burnap, Eliot, Sears, Miles, Bartol, Clarke, Livermore, and others.

(1.) These have been mainly absorbed in Calcutta, notwithstanding a strenuous endeavor on the part of the clergymen of all denominations to prevent their being read. Of the known dealers in books here, not one will *advertise* Unitarian works, for fear of the immediate loss of custom that would ensue. Our books are, however, permitted a place upon the counters of three of the more prominent booksellers of the city. The Missionary has usually fixed the American price upon the books; though, when it appeared that most of those who asked for them were natives, and poor men, he felt justified in reducing even that low charge, or in relinquishing it altogether. Notwithstanding this, about eighty dollars have been realized on the sale of the first lot of books and tracts, (the total cost of which was one hundred dollars,) and passed to the Treasurer of the Calcutta Society.

(2.) *Besides* the circulation of books and tracts *in Calcutta*, (and nearly every caller takes away one or more tracts with him,) we have sent them to distant cities; namely, to Madras, to Melbourne (Australia), to Burdwan, to Jessore, to Peshawur, to Rangoon, to Lahore, — not to mention the villages in our suburbs, such as Bâli, Bhowaneepore, Zerate, Kidderpore, Seebpore, &c.

(3.) *The Correspondence of the Mission* has reached other cities besides the places just enumerated; and among these cities, wherein one or more Unitarians have already declared themselves, may be enumerated, Nainee Tal (in the Himalayas); Poonah, near Bombay; Tellicherry, in Southern India; Mooltan, in the far Northwest; and Darjeeling, in the North. In all these places, during this first year of our work, have friends of Unitarian Christianity appeared, who seem ready to co-operate more or less largely in the distribution of our books and tracts. The entire labors of one man, of generous heart and cultivated intellect, might be profitably expended in this single department of the Mission. What might not such a man accomplish, aided by a mail which bears a letter to any part of India, two thousand miles, for a penny? and by the cheap book-post, which will carry four or five common-sized books the same distance for fourpence. These agencies of a generous government are constantly perverted to the wide circulation of the vilest infidel attacks upon Christianity; nor is there a work of this sort printed in any part of the world but speedily finds its way to Calcutta, and thence to the million homes of this awakened and reading people. Such works are frequently brought in for examination and refutation. Among them are Paine's "Age of Reason," "What is Truth?" and several pamphlets written by Hindoo readers of Strauss, Volney, Hennel, and others. Some of them do not hesitate to attack Jesus Christ, not only as "an impostor," but as a person of impure moral character. Such books, in English and in Bengali, are scattered by thousands all over the country; and there cannot be a doubt that our Unitarian books and tracts would be read quite as largely, and with how different a result! Surely here is a call of God!

(4.) *Several Anonymous Writers* are defending Unitarian

doctrines in the newspapers, from time to time, in open controversy with vigorous opponents. Such a discussion, extending to a dozen letters or more, was lately conducted, in part, by an aged member of our own congregation, once a Baptist Missionary, and a member of the Unitarian Society of Calcutta in 1829, an Eurasian. There also appeared in the *Calcutta Citizen* of the 12th, 13th, and 14th of January last, letters in favor of our Mission from three different writers. So we perceive, not without thanksgiving to the All-Father, that the word of God is not bound. Indeed, there is not an English newspaper in the city that has not lifted its voice against a theological hatred that has cast out our work and our name as evil.

(5.) *A Circulating Library* was made of such Unitarian works as remained unsold, and from January to July, 1856, more than fifty persons have been reading and returning the New Testament, Channing, Ware, Eliot, Norton, Burnap, Clarke, Bartol, Miles, and other Unitarian works.

(6.) *The College and City Libraries* of Calcutta have sent us their letters of thanks for copies of the works just mentioned, in whole or in part; and as larger supplies of Channing, &c. are sent out to us, numerous other institutions will be glad to receive them, and put them within the reach of their students. In the principal College in India — "Presidency College, Calcutta" (soon to become "The University") — there are two or three sets of Channing's Works, and yet the students say that "they are always out." The following is a copy of the first of two notes received from the President of that institution: —

"My dear Sir, — Accept my best thanks for the complete set of Channing's Works which you have kindly presented to the Library of the Presidency College. I have

placed the books on our Library shelves, and students of the institution will have free access to them.

"I am, dear Sir, yours very truly,

"J. SUTCLIFFE,

Principal Presidency College.

"October 26th, 1855."

The second note is to the same effect, acknowledging the receipt of four other works; and is dated June 21, 1856.

(7.) *Classes of Young Men* have been formed, once and again, and commenced regular courses of reading at my room, to the number of ten or twelve; but either from the difficulties of the climate or from the instability characteristic of Bengalees, they have not continued for many weeks. Only the Bible class, formed in September, 1855, has continued to the present time, having been latterly incorporated with the Sunday school.

(8.) Finally, *our own Publications* have gone forth, limited by our limited means. Each issue of the press, in fact, has been paid for by a special subscription among our few subscribers, already pretty heavily taxed for current expenses. (1.) One native gentleman, who is with us, and calls himself a Christian, Baboo Hurchunder Dutt, Actuary of the Government Savings Bank, has printed and circulated, wholly at his own charge, a neat pamphlet of Original Hymns, which, being his gift, have been occasionally used in our Sunday service. One half of these Hymns were composed by himself. (2.) We have succeeded, with the powerful aid of the *Englishman* newspaper press, in printing and widely circulating ten different tracts during the half-year. They treat on a range of topics not unlike those contained in several of the doctrinal volumes of the American Unitarian Association; being entitled as follows: —

1. Unitarianism and its Progress in America.

2. Christian Liberty, Assent and Dissent.
3. A Unitarian View of Christ.
4. The Divine Unity absolute.
5. The Holy Ghost, God's Power and Love.
6. The Atonement, the Prodigal's Return.
7. The Simplicity and Catholicity of the Creed of Christ.
8. Human Brotherhood, the True Church.
9. Sin; — Voluntary, never inherited.
10. Christ our Lord, God's Image and Fulness in Man.

About twelve hundred copies of each of these ten tracts or "Lectures" were scattered over India in the columns of the *Saturday Evening Englishman*. Twenty-five copies of each were struck off for and distributed by the Missionary himself, chiefly to distant inquirers. And two hundred copies of each were then printed in pamphlet form; one hundred and fifty of which were bound, making a book of one hundred and seventy-five closely printed pages, which has been partly given away and partly offered for sale. The printer's charge of one hundred and eight rupees was met by subscription, and the remaining charges, for binding, &c., covered by the sale of a few copies. If anything should remain after paying all expenses, the income will be passed to the Publication Fund of the Mission, a fund which as yet exists but in name. We have thus been able to print, and to a large extent to circulate, tracts wholly our own, to the number of fourteen thousand two hundred and fifty, during the six months, exclusive of the tracts sent from America and England; we are thus able to announce that the Unitarian Society for the Propagation of the Gospel in India has issued two hundred and twenty thousand pages of its own during the second half-year of its existence. This stands as one among its causes of thanksgiving to the Giver of all good.

IV. To Explore the Needs of Different Places,

At a distance from Calcutta, was the fourth object proposed by the originators of this Mission. This has been accomplished to the extent of the means supplied. It will be borne in mind, that to make a tour of British India, and to "explore its remoter places," is to accomplish the exploration of a country "*as large as all Europe*, Russia excepted." It is also to journey where the common means of journeying as yet are not found. Post-roads and public conveyances do not exist, except to a very limited extent; and instead of the usual American charge of from three to six cents a mile, *eight annas*, or twenty-five cents, is the regular allowance. This, too, must be done for the most part in a palanquin, on the backs of *men* whose average speed will not reach three miles an hour. Before, therefore, the task of "exploring remoter places" is laid out, it will be needful to count the cost and to supply the means. The only exploration possible to us, in the present state of our affairs, must be through the book or Banghy post and the letter mail. Friends are being raised up to us from the extreme north to almost the extreme south of India, as well as in cities to the far east and west of Calcutta. The extent of the correspondence that invites us has been told already. We will therefore only remark further under this head, that the Missionary has not journeyed more than seventy miles from his post, though letters and tracts, &c. have gone out to a dozen different cities.

V. Hindoo Unitarians or Vedantists

Were to be made the subjects of special effort and influence on the part of the Missionary. The existence of twelve or more Societies of these heathen Unitarian breth-

ren has been reported to him. The name which they take is not that of Vedantists: they prefer to be called *Bramas*, i. e. believers in God; a name emphatically distinguished from that of *Bramins*, who are, almost without exception, polytheists, and the administrators of idolatry. The Bramas, on the other hand, are solemnly pledged to maintain the absolute unity and pure spirituality of the Divine Being. They have a very simple form of initiation. It consists of the reading and signing of a paper declaratory of their principles.

(1.) They have a regular weekly meeting; that of the principal Society or *Sumaj* (the Calcutta one) being on Wednesday nights, in a well-lighted hall, where two or three hundred usually assemble. No discussion is invited or allowed in the place of worship, where the service consists of reading selections of Unitarian sentences picked out of the *Veds;* the chanting a few of the same by a portion of the congregation; and once in two months or so, hearing an original discourse from the leader, Baboo Debendro Nath Tagore, or from some man of his selection; and concluding always with a solo hymn, one of Rammohun Roy's seventy Selected Hymns, sung by a hired singer in the peculiar Oriental style, accompanied with the sound of drums, cithar, and one or two other Bengali instruments of music. Twenty-three Societies of Bramas have arisen since 1830, ten or twelve of which still continue. Great credit is due to the leader of the Calcutta Sumaj for his zeal and spirit of propagandism. The step out of idolatry into monotheism, which he has caused so many to take in the different cities that he has visited for the purpose, is a great step. Few natives of Bengal are found as zealous as he in the cause of religious truth. Still, one cannot but lament that there exists a marked incon-

sistency in the eclecticism of such a man; who, much as he professes to honor Jesus of Nazareth, will never allow the whisper of his name in the public services, much less the reading to the Sumaj of Christ's Sermon on the Mount, or of any other discourse out of the New Testament, with an acknowledgment of its source. Whatever Rammohun Roy said of Christ as his "Saviour and Lord" is regarded as the weakness and error of their great founder, and the endeavor seems to be, that it shall, as soon as possible, pass away and be forgotten. Our duty as Unitarian *Christians* most clearly is, to see that it not only shall not be forgotten, but that it be brought fully to the light. In fact, a secession from the Bramas is already begun in the direction of Christianity. Of this we hope to say more at another time, when they will have begun, if their purpose holds good, to prove their faith in the publication of the writings of Rammohun Roy. This principal assembly of our Vedantist brethren, held in the heart of the native town of Calcutta, has been visited by the Missionary many times; though less frequently of late, since he understood from their courteous leader that he rather disapproved of discussion or conversation there, and preferred that he should distribute no more tracts — however eagerly asked for by the younger disciples — within the place of their worship. Our brother seems to be in a strait between two courses of action. Resolved utterly to exclude the name of Jesus, "because he is *called* God," he sees that it may prove as disastrous to attempt to forbid as to invite a discussion of his claims. The present policy seems to be to shut the door and be still. But his young men have gone too far not to go farther. Secession, as we said, has already begun.

(2.) The Brama Sumaj at Kidderpore has ceased to exist since, toward the close of the year 1855, a dozen or

twenty (being a majority) of its members listened to a two months' course of lectures on Unitarian Christianity.

(3.) The Missionary has also repeatedly visited the Brama Sumaj at Bhowaneepore, where forty or fifty young men have built themselves a neat chapel, and, with a most praiseworthy zeal, continue their weekly service of reading, prayer, and essays, on Monday evenings.

(4.) His Highness the Maha Rajah of Burdwan, a generous patron of *all* forms of religion, holds the leader of the Vedantists in very high esteem, and has "built him a synagogue." In that synagogue, or Brama Sumaj chapel, your Missionary has preached, more than once, concerning Jesus and the Bible, and is invited to come often for that purpose. When there, the Bramas, of course, form part of his congregation. Thus his steps have been directed into the midst of his Hindoo Unitarian brethren, at their points of assembling in Calcutta, at Kidderpore, at Bhowaneepore, and at Burdwan; while, by the circulation of religious lectures through the press and the newspapers, he has been able to reach some whom he has not yet conversed with, but who have written to him for books, &c., as in the case of Naineetal.

(5.) *A List of all the Vedantic Societies*, as furnished by a former member of that body, now calling himself a Unitarian Christian, is as follows: of the twenty-four that have taken a formal existence since the time of Rammohun Roy, the following ten or twelve still hold service, with more or less regularity; namely, the Calcutta Brama Sumaj, founded (1830) by the Rajah Rammohun Roy, and since sustained by Baboo Debendro Nath Tagore; and the "*Sumajes*" at Burdwan, Dacca, Midnapore, Calna, Bhowaneepore, Krishnaghur, Baraset, Teleeneeparah, Comerkholly, Tipperah, and Rungpore. Nearly all these have

had different founders, whose names are not here given, but are with us for reference. They are none of them believed to be very numerous, counting probably an average of not over twenty or thirty members.

VI. Madras and the Rev. William Roberts

Were to be visited, if possible, according to instructions; and several other places in Southern India. It is well known how the uprising of the Calcutta Church (not to mention the unprovided cost of such extensive journeys) prevented the visitation "of Madras, Secunderabad, Salem, and other places," beyond all doubt "open to the simple Gospel of Christ." That "warm sympathy" which was to be extended to the Rev. William Roberts — though impossible to be expressed, under the circumstances, by the actual grasp of hands — has been expressed, so far as pen and ink, and the repeated transmission of papers, tracts, and books, and a regular correspondence, might give it expression. Copies of twenty-four different Unitarian works, including Sunday-school manuals, were sent by a friend, Lieutenant Cardale, to Rev. William Roberts, as early as August, 1855. In December, an additional supply was forwarded by book post, and Mr. Roberts advised to place the income of any of them that he should choose to sell to account of his own book and tract department. In the month of February, 1856, books and tracts were again sent by mail, post paid; and again another supply of half a dozen books and two or three dozen selected tracts were sent in June. We have also received from Madras a few pamphlets and tracts, that have been eagerly read among us. Extracts from letters of Mr. Roberts have been laid before our congregation, and our word of fellowship has come before his people. Letters are regularly passing from month to

month between the Madras and the Calcutta Missionary, and mutual reports of progress are frequently made. To this extent, if no further, is the purpose fulfilled, that "our warmest sympathies should be extended to the Rev. William Roberts and his faithful people, and his schools."

VII. The Mahometans, at Madras and elsewhere, Were to be remembered by us. A few books have been sent to the Mahometans of Madras, and a correspondence by post solicited, though as yet no letter has been received from them. All that we have been able to obtain thus far is an acknowledgment of the receipt of our books, and the promise of a letter. Meantime our Mission has attracted the favorable attention of several leading men of this form of faith in Calcutta and elsewhere in Bengal. A few of them have read our publications, and expressed in private a hearty consent and sympathy with us. The Mahometans of Bengal, until quite lately, appear to have been sunk in apathy, and to have refused everything English, even that knowledge of our language which the Hindoos everywhere are so eager to acquire. A change is now coming over them, and they begin to talk of moral progress. The Gospel of Jesus, they say, gives the love of God to children, as the Koran does not. The offer has even been made to publish, at their own expense, a book of simple prayers for children, in Oordoo, Persian, and Bengali. Our "Matins and Vespers" and Sunday-school Service-Book, containing prayers for the young, have been placed in their hands.

VIII. To Fix his Residence

Stands recorded among the instructions received by the Missionary. At the most favorable point for labor, he must "give himself to a life of usefulness as a servant of the Lord

Jesus Christ"; preaching to all the Gospel of God the Father, the only God; and not failing to enter, as far as permitted, into the most friendly relations with all disciples of Jesus Christ. The circumstances and providential direction which have fixed his home in Calcutta are known to all our friends. The formation of a Society of English and American Unitarians, — with several eminent Hindoos, attending and contributing to the expenses of a place of worship, — occurred on the 8th of July, 1855, the Missionary having landed on the 18th of June, three weeks previous. That Society has more than held its own, the chief increase being of native young men. Several native Christians are also with us, some of whom are teachers and preachers of Unitarian Christianity. The life and growth of the Society that gathers to these services, week by week, is absolutely dependent on the continued presence of a European or American Missionary. The decision of friends here and at home has therefore been unanimous, and instructions have been sent out by the American Unitarian Association, that the point of labor for their first Missionary — where, for the present, at least, "he is to give himself to a life of usefulness" — is Calcutta. Concerning this arrangement the Secretary of the American Unitarian Association writes as follows: "The Committee direct me to say, that they defer to you in your wish to remain in Calcutta. As you state the case, it seems clearly your duty to stay there, and do all in your power to foster the newly-formed Society. For Madras, Salem, and other places, we must look out for some other man; and we are not without hopes that we may find a suitable person." The Missionary is therefore fixed and settled at Calcutta.

With respect to fellow-feeling and co-operation with other denominations of Christians, the Missionary has done what

in him lay to walk peaceably, in Christian faith and fellowship with those around him. This spirit of goodwill has already begun to bear its proper fruit. Some brethren who felt at first obliged to declare and publish to the world, that the "presence" of a Unitarian among them was "an unwarrantable intrusion," and who had "to wish him no manner of success in India," have begun to change their first impressions; and more than one has already asked for printed discourses of the Missionary.

On the other hand, it may be proper, for the establishing the hearts of our own Calcutta Society, to quote a few words from a letter of the Secretary of the American Unitarian Association, who says, under date of March 27, 1856: "I can speak with great confidence of the very favorable impression which the India Mission has made upon the public mind. We mean to sustain it, and confidently look for enlarged usefulness. Your great activity in writing, lecturing, preaching, visiting, as also the unfailing good Christian temper all your articles breathe, must tell finally in your favor in Calcutta." It is a cause of gratitude to God, that this prophecy from our American friends and supporters has already begun to be fulfilled.

IX. To write Home of his Work in India

Was a final charge, as also concerning what others were doing for its religious and moral welfare. A brief enumeration of his regular labors in this respect must close the present Report.

(1.) Not a mail has left India for America since the Missionary entered the mouth of the Hooghly, that has not borne a letter from him to the Secretary of the American Unitarian Association. Letters from native gentlemen, whether as individuals or societies, asking that the

Mission be sustained and enlarged, have been enclosed with these, or sent independently of them; and the successes, trials, and hopes of the enterprise have thus been "established" in the mouth of many witnesses.

(2.) Besides letters, *books* have also been sent by ship to friends at home, which contained the best reports of the various Protestant Missions in Northern India. There are seldom less than forty American ships anchored at Calcutta, "the fourth commercial city in the world"; and the coming and departing of large vessels, chiefly English and American, to the average number of one hundred a month, give us facilities of communication with Great Britain and the United States that contribute not a little to our prospects of extended usefulness.

(3.) The five daily newspapers of Calcutta have been regularly received by the Missionary in return for his occasional contributions to them. The writing of such articles, not to mention five hundred notes and letters, or an average of five daily, consumes much valuable time; but the newspaper articles have attracted favorable attention towards the Mission. There lies thus on his hands, without cost of money, that for which subscribers are paying a hundred and twenty dollars a year. So it seemed best to put these newspapers into the hands of friends and of the ministers of the Unitarian faith in America, in England, and elsewhere, even at an annual cost for postage of forty or fifty dollars; especially as pre-payment of postage to America, on all mailable matter *except* newspapers, is forbidden. By the newspapers of this chief city in India, friends on the other side of the globe may thus, with little or no cost to themselves, be made acquainted with the state of feeling here, and the progress of internal improvements, of social reforms, and of missionary conflict and success,

throughout the entire country; and, in fact, through all the continent of Asia. Thus, at some expense of time and labor, the Missionary has been able to despatch, post-paid, to two hundred different persons, a semi-monthly average of seventy Indian newspapers, making a total of eight hundred and forty for the six months. He can conceive of no readier way in which friends at a distance may be enabled to form an enlightened and impartial estimate of the work that believers in a Universal Father ought to be doing in Asia; and to know, by their own examination of testimony, what are the wisest methods of accomplishing it. This plan was commenced at the opening of the Mission, and, if agreeable to our friends, may be indefinitely continued. It may be added, that one of these papers openly defends our Mission, as "a new and unique attempt to place Christianity before the native mind," rebutting attacks on us with that plea. The country papers also favorably mention from time to time the work of our Mission, and its publications.

(4.) An hour or two daily is given by the Missionary to the study of Bengali, a hard language, but necessary to a Bengal Missionary. This and the Hindostani are also gained by daily conversation in either tongue.

(5.) We acknowledge the fact, with deep gratitude to the Defender of all such as work with Him and for Him, that friends are often coming and returning from and to Great Britain and the United States; and that these are our living epistles. Mr. Peter Durnan, Librarian of the Rev. H. W. Crosskey's church, in Glasgow, Scotland, came to us in November, 1855, with the hope of giving all the time he could spare from his business to the benefit of his fellow-men, and especially to our Mission. Once a Roman Catholic, and now a Unitarian, on deep convic-

tion, he came in the fulness of the blessing of a Gospel spirit, willing to spend and be spent for Christ. After struggling for a few months with the adverse influences of the climate, he was unable to walk or stand; and not without tears, and a struggle of mind over which faith finally triumphed, did he suffer himself to be carried on shipboard and back to Scotland. Often in our Mission Room, when ill and suffering, he goes home to testify of the worth of what he has seen and known among us.

(6.) So, not to mention others, there came to us from New England in January last, and left us on the 19th of February, in search of health, a dear brother, the Rev. Jared Heard, of Wayland, Massachusetts. Sorry were we that we could not persuade him to stay. Though not able to preach, he conversed freely with such as remained after morning service, and few of us will forget his heartfelt words, especially those which he addressed us on the power of prayer. He spent one day examining the school at Bâli, and is well able to tell our New England friends what weight to give to the letters of our coworker, the proprietor of that school. Brother Heard has also conversed with the young man, Takoor Das Roy, who first formally applied for permission to leave all and come to Christ's work, through the instructions of our Theological School at Meadville, Penn.

X. A few General Considerations

Claim attention at the close of this Report.

(1.) The Mission has become more distinctly than at first a Mission to the heathen. Our American supporters residing here, without ceasing to help and befriend us in other ways, do not attend, as at first they did, upon our Mission services. Though there has been a slight increase in

the number of Europeans and Americans who are openly with us, and nearly fifty persons have signed their names (after service on Sundays) to a pledge of sympathy, the Mission is becoming less and less a movement for white men, and more and more a direct conflict of Christianity with Hindooism. Though we have an assistance from foreigners, in money and their occasional presence (which is all-important to our cause), our appeal is now made definitely and distinctly to Asiatic and heathen ears and hearts.

(2.) We have seen enough, in even this first year's acquaintance with India and her needs and longings, to indorse fully the opinion of the present Secretary of the Madras Unitarian Association, Lieutenant W. R. Johnson. Dating his letter "Bangalore, January 15, 1856," Mr. Johnson remarks (after saying that his Association "has little existence besides its name," and that "the thing required in Madras is some educated man as a Missionary"): "There is certainly a wider field in India than elsewhere for the propagation of the doctrines we hold; and, from frequent conversations I have had with natives of all castes on the subject of religion, I am quite certain that no tenets would be so well received as ours, especially among the Mahometans."

(3.) If the printing of tracts in English and Bengali is to go forward, there will be a positive need of funds from abroad to meet this branch of our expenses. Every tract and book we have issued, thus far, has been paid for by an extra call upon the limited number of our regular subscribers. An unwillingness to keep repeating this call has brought our publication of tracts, for the present, almost to a stand. Besides selections from our best writers in English, there are also tracts that native gentlemen have turned into Bengali. Of some of these, ten rupees (five dollars) would print two hundred copies.

(4.) Though an open profession of the Cross of Christ has, as yet, been made by few high-caste men or really leading Hindoos, *the principles of that Cross are not unfelt;* else how shall we account for the acquiescence of all classes in the abolition, by Christian law, of one after another of the time-honored barbarities of Hindooism? or explain the eager reading of books on the Christian religion by heathen young men? not to speak again of the daily coming of Hindoos to a professedly Christian Missionary, and asking him to lecture and preach to them. There is no reason to despair, but every reason to hope; and this even without the *command*, "Go, preach the Gospel to every creature"; "Lo, I am with you alway." The words of one of the ablest Oriental journals, *The Friend of India*, lately uttered, go to establish this conviction. In glancing rapidly over the last one hundred years, the precise limit of British rule in Asia, its editor, referring to the memorable massacre of the English at the Black Hole of Calcutta, says: "From that day forward, so unbroken has been the course of British conquest, so increasing the growth of British power in India, that those events have passed, not only from recollection, but almost from belief. There is nothing in all history to compare with the achievement. Let it encourage us to the tremendous task that yet remains to be accomplished. The century of conquest may be considered complete. The century of civilization has hardly begun. While we recognize the vast work that is accomplished, we must admit that we have founded nothing. We have established no one institution which would endure if the external pressure were withdrawn. We have conquered the bodies of this great population, but their minds are still too much exempt from our authority. The rhymed sentences of Saadi" (Persian Proverbs) "still have greater

influence in India than all the philosophy of the West. We have passed laws wiser than those of Menu, but we have implanted no theory of sound legislation; we have founded colleges by the dozen, but the people, these one hundred and fifty millions of whom we talk so much, are, with few exceptions, as barbarous as their forefathers. We have created a judiciary, free at least from corruption, but the native idea of justice remains unchanged. We have restrained some of the enormities of Hindooism, but we have given the people no new faith to replace the old. We have fostered a gigantic trade, but there is not one sound principle of commerce yet rooted in the native mind. The task remaining to be accomplished seems almost hopeless. It is so, to cowards. But if we bring to it the energy, and the courage, and the contempt for the impossible, which we have brought to our military task, the historian of the next century may chronicle a result as magnificent as that, and infinitely more enduring." If these be the true words of a politician, what ought to be said by disciples of Jesus Christ?

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DELIVERED AT

THE ANNUAL MEETING

OF THE

AUXILIARY FOREIGN MISSIONARY SOCIETY,

IN

THE COUNTY OF NORFOLK,

IN

WRENTHAM, SEPT. 14, 1831.

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WRENTHAM, SEPT. 14, 1831.

BOSTON:
PRINTED BY PEIRCE AND PARKER.

1831.

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ADDRESSES.

FIRST RESOLUTION,

Offered by Mr. Abijah R. Baker, *Principal of the Classical Institution in Medway, and seconded by the Rev.* H. G. Park, *of Dedham.*

Mr. A. R. Baker.

Mr. President—It is with no small degree of diffidence that I rise to offer you the following resolution:

Resolved, That it is the duty of every Christian to inform himself of the state of the heathen.

To that diffidence, so natural to young men when they first appear in public, I should certainly on this occasion have yielded and retained my seat, had I not been aware, that the cause in support of which this resolution is offered, demands the ardor of youth, the vigor of manhood, and the wisdom of age. It imposes no exclusive claims, but levels its obligations upon all. Still we have no reasonable ground of expectation, that its obligations will be felt and acknowledged, that the duties it enjoins, will be faithfully performed by those who have never been baptized with love to God, who have never dedicated to his service all they have and are. Not so, however, with the devout and humble Christian. We have the most abundant reason to expect, that in this cause, his soul will be full of feeling, that he will be ready to act in its support to the utmost of his power, especially since the motives which urge to action, are the strongest, and the rewards of action, the noblest, of which we can form any adequate conception.

Why, then, it may well be asked, why is it, that we all do so little to ameliorate the condition of the heathen? It is not because such persons are not known to exist; nor because they are not conceived to be in a very deplorable condition,—without God, and without hope in the world. But it is because there is among professing Christians, a great want of a particular, definite, and connected view of missions, and of the state of the heathen. Stupidity and inertia are what we might expect as the necessary results of the duty, which this resolution contemplates. How important, then, that the sentiments, which it contains, should be the spontaneous effusions of our own hearts. It enjoins a duty, one too, which does or ought to lie at the foundation of every species of benevolent enterprises.

The particular point, at which we shall aim, will be to illustrate this simple part, *that men must be informed before they will feel, before they will act.*

This cannot, perhaps, be more appositely illustrated, than by a reference to the history of other times, and by inquiring into the causes of the benevolent of enterprises, which characterize our own age. Let us then turn to the page of history. And what does its voice proclaim? It tells us in language too plain to be misunderstood, that intelligence, guided by upright intention, has been the prime mover, and to a great extent, the sustainer of every intellectual and moral reform. What was it, in the sixteenth century, that rolled back the clouds of thick darkness and moral night, in which the world had been enveloped for so many ages?

What at that period destroyed the empire of superstition and alarmed the security of the lordly pontiff?

It was the restitution of learning in Europe, and the reception of religious intelligence. This happy revolution dissipated the gloom of ignorance, and kindled in the minds of many, the love of truth and sacred liberty. But let us come nearer to our own times. Why did not Christians among the nations of Europe act simultaneously and powerfully in the missionary cause until the close of the eighteenth century? Or rather let us inquire, why did not Christians in our own country much earlier strive

> " High on the pagan hills where Satan sat
> Encampt, and o'er his subject kingdoms threw
> Perpetual night, to plant Immanuel's cross,
> The ensign of the gospel, blazing round
> Immortal truth?"

Simply because they had not been sufficiently informed themselves respecting the real state of the heathen, and the best means of improving their condition. Here, then, we see the indissoluble connexion between intelligence, and well directed effort. The one is the immediate antecedent, if indeed, it is not the immediate cause of the other. Would we then at this day, witness in the same cause a livelier interest, and a more efficient action, there must be a previous reception of much valuable systematic thought. But, Sir, I am aware, that theory and practice, do not always correspond; for even in this case, it is much easier to ascertain, than to perform our duty.

Perhaps an inductive view, would lead to more clear conceptions; and would excite our minds to greater diligence in its performance. Let us endeavor to imagine then, what would have been our feelings, had we this morning, instead of assembling in this house, convened on some lofty eminence, from which we could actually have looked down upon six hundred millions of heathen, all congregated in one assembly? How vast such an assembly! How awful such a scene! In one part we should distinctly have seen the crescent of the great False prophet, swayed over one hundred millions of human beings. In another, would have stood the Grand Lama receiving the adorations of a still greater number. Here would have blazed the fires of Moloch, and there would have rolled on in awful grandeur the car of Juggernaut. We might, perhaps, actually have heard the expiring shriek of the infant in the jaws of the Alligator or the Crocodile; or the mother's adieu as she casts herself upon the funeral pile of her husband. We might have seen the smoke rising from a thousand altars to strange and unknown gods, and myriads of human beings prostrating themselves before the most frightful images which imagination has ever formed. If we were at this moment spectators of a scene like this, who of us would find occasion to complain of a want of feeling? Who of us would stop

to inquire whether he had better attempt to do anything to stop the progress of such wickedness? Rather would not the largest capacity of our souls be filled with emotion? If money were requisite, would a cool, calculating-policy deliberate, whether it were better to give one dollar or ten? If personal exertion were required, should we not rush to the spot, where the abomination of desolation seemed to reign with most triumphant sway; and there, if we could do nothing more, cast ourselves down before the benighted heathen, and endeavor to block up their pathway to ruin? Would not our united supplications rise to Him, at whose almighty fiat the wheels of nature stand, that He would interpose, and stay the progress of the great Destroyer of our race?

If, Sir, the perception of a scene like this would be calculated to fill the mind with intense emotion, with irrepressible desire for action; and if these, under the blessing of God, are requisite to sustain and render still more efficient the missionary operations of the age; then, surely, it becomes us to inquire for the exciting cause. Here I do not inquire for the ultimate cause, since this is always and everywhere the same, but for the immediate and secondary cause. This is to be found in the reception of intelligence. It is intelligence, that moves the heart, helps to form the lofty purpose, and impels the man onward, right onward to the attainment of his object.

If, then, we could actually ascend such an elevation as I have supposed, it would be what the nature of the case seems eminently to require. And, Sir, we *may* attain such an elevation. There is not a Christian in this house, if indeed, there be one in the land, who may not attain a degree of intellectual elevation, which will enable his "mind's eye," to gain a distinct vision of the whole heathen world.

The means for of attaining this elevation, I need not stop to designate. Suffice it to say, that they are simple and within the reach of the humblest condition.

But, Sir, the fact cannot be conciliated. There is, after all, a deplorable degree of ignorance on this subject. How many Christians know little more of the actual state of the heathen, than they do of the little animalcula, that

flow in their life's blood! How many more would be utterly incapable of giving any definite and connected account even of a single missionary station! How many Christian parents feel, that high-minded patriotism enjoins upon them the duty of rehearsing to their listening children the story of their father's sufferings, and deeds of heroism in the cause of independence; while they are not aware, that the sanctions of our holy religion require them to tell their offspring what has been, or what is still to be done to disengage this world from its shackles of darkness and sin, and introduce it into the glorious light and liberty of the gospel of Christ!

This ignorance greatly enfeebles the energies of the Christian world; and it must be removed before we shall witness a more efficient action. For we have seen that the voice of history and common experience proclaims, that *men must be informed before they will feel, and must feel before they will act.* Since, therefore, it is action, well directed, and powerful Christian action, which must produce a state of society so eminently desirable, in which there shall be nothing to gainsay or resist, nothing to molest or make afraid, in which there shall be no occasion for man to say to his fellow, "turn thou and know the Lord," in which there shall be no law except that of universal love, it certainly becomes us to give this resolution our most hearty and unanimous support.

SECOND RESOLUTION,

Offered by Rev. Elam Smalley, *of Franklin, and seconded by Rev.* Jacob Ide, *of Medway.*

REV. ELAM SMALLEY.

Mr. President—I beg your indulgence, while I offer you a few thoughts in support of the sentiment embodied in the following resolution:

Resolved, That the withholding of wealth from the cause of Foreign Missions is highly inconsistent with the Christian character.

The train of thought, Sir, with which I propose to sustain this resolution, is a very plain and a very simple one.

Laying no claim to striking originality, destitute of those ornaments which not unfrequently captivate the imagination without finding access to the better judgment, it aims only to embody that simple reasoning and those substantial considerations, which shall convince the understanding and persuade to vigorous and benevolent action.

This train of thought may be commenced by instituting the following inquiry. Ought the cause of Foreign Missions to be sustained by a Christian community? If the affirmative of this question can be maintained, there will be no difficulty in supporting the resolution now under consideration. But, Sir, who can for a moment doubt that the Christian community are bound to sustain this cause? Is it not the cause of benevolence, the cause of human happiness, the cause of that Redeemer whom we profess to love? Can it be all this, and not impose upon the followers of Christ an obligation to sustain it, which never can be sundered or weakened? We say at once, Sir, that such a thing is morally impossible. Here is a cause which contemplates the redemption of a world lying in wickedness. It proposes to illumine with the light of the *Sun of Righteousness* all the dark portions of the earth, to send the bread of life to all who are perishing with spiritual famine, to free the world from its bondage in sin and corruption under which it now groans, and to introduce it into the glorious liberty of the children of God. Here too is the *command* of our Saviour, "*Go ye into all the world, and preach the gospel to every creature;*" the *example* also of *Christ and his Apostles*, who were so *ardently attached* to the *cause* of *Missions*, and *who did* so *much* in *support of that cause;* together with the facts, that none can be saved, without calling upon the name of the Lord, but that none 'can call upon him in whom they have not believed, or believe in him of whom they have not heard, or hear of him without a preacher, and that none can preach except they be sent.' With these considerations in view, *who* can say *that this cause ought not to be sustained?* Who will have the *hardihood*, the *daring presumption*, to *assert* that the *Christian world* are *at liberty to leave those who are destitute of the gospel* to perish in their sin? The *infidel* may hazard this assertion; the *Atheist* may do it; *he who* fears

not God and regards not man may do it; he who places all, both heathen and Christian, civilized and uncivilized, saint and sinner, together on the high road to salvation, may do it; *but the man who believes the Bible, or adheres to the decisions of conscience*, or has *one spark of genuine charity*, CANNOT DO IT. Every individual of this character determines on a moment's reflection, that the Christian community are under the most solemn obligation to sustain the Foreign Missionary Enterprise. It is to be presumed, Sir, that no one present will think of disputing the importance and the imperious obligation of supporting a cause so noble in design, so benevolent in operation, and so glorious in result, as that of Foreign Missions.

Considering this, then, as a settled point, you will now allow me to inquire, What are the means, on which, under Providence, this cause must depend for successful operation? We do not expect that the Missionary Enterprise will be sustained and consummated by miraculous interposition. We believe that it will be done by human instrumentality. God has appointed means for the accomplishment of his purposes, and unless the means be employed, we look in vain for the end to be effected. Though means, of themselves, possess no efficiency, yet they are as necessary as the end. Though, without divine aid, the cause of Foreign Missions must droop, and wither, and die; yet we are not to calculate upon that assistance, unless we faithfully employ the means of God's own appointment. What, then, are the means imperiously demanded by the maintenance and successful operation of this cause? To this question, every well-informed mind spontaneously replies, The gospel—the glorious glad tidings of the blessed God—must be sent to those who are perishing for lack of vision. In vain do we think of dispersing darkness without light. Equally in vain do we imagine that the object contemplated by the Missionary Enterprise can be effected without the gospel. This, Sir, is the grand instrument, which, under God, must chase away the darkness of the fall, from light upon minds sunk in ignorance, break off the chains of sin and Satan, and bring liberty to the captive. There need be no hesitance, then, in affirming that, if we would be instrumental of regenerating a world and

clothing the earth in the beauty of holiness, we must proclaim "Jesus Christ and him crucified" to those 'who sit in darkness, in the region and shadow of death.'

But how shall this be done? Do we expect that, if *all Christendom stay at home, and fold their arms in ignoble ease*, this business will be accomplished? Such expectation is vain. Will all who inhabit heathen lands come to us after the gospel, and thus relieve us from any farther necessity of making efforts in their behalf. What! forsake the religion of their fathers—the religion in which they have been educated—the religion which permits and requires them to indulge and act out some of the baser passions of the human heart; and come to Christian countries to embrace a religion of which they have never heard, and which does violence to all the feelings of the natural man! It cannot be. How, then, shall the gospel of Christ be proclaimed to the millions of our race, who are yet without the knowledge of what has been done and suffered for their salvation? True, the angel of the Apocalypse is flying "in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people;" but does he proclaim this gospel miraculously to such as never heard of it, or through the instrumentality of men? We answer, without stopping to reason on the subject, that he does it by human instrumentality. What then? will God open the windows of heaven and send down copies of the Bible in sufficient numbers to supply the whole earth? Or will the gospel of itself take wings and fly to the farthest boundaries of the world, scattering in its track life, light, and salvation? We do not believe that God will work a miracle in the nineteenth century, to supply the world with the Bible. The question, then, returns upon us with augmented force, How shall we send the gospel to the destitute portions of the earth? Here, again, the true answer is so obvious, that no one, who has thought much on the subject, can mistake it. *We must send it by the hand of Missionaries.*

But can missionaries be obtained? Yes, Mr. President. Can persons be found, who have so much benevolence, who possess so much of the spirit of Christ, who are so

deeply imbued with the spirit of self-denial and the love of perishing souls, as to tear themselves away from kindred, from home, from friends, from country, from all the endearments of social and civilized life, and spend their time, their strength, their talents, their lives, in preaching a crucified Jesus to their dying fellow-men? YES, Mr. President. A goodly number of this description have already gone forth 'to proclaim the acceptable year of the Lord;' and several are now in readiness to go, whenever the churches shall come up to their duty, and furnish them with the means of conveyance and support. There is no doubt, then, or ground of hesitance on this point. But, Sir, these devoted sons of the cross must have the means of subsistence. They are willing to give up their time, their talents, their acquirements, their lives, their all, to this important business; but they cannot go to the heathen without aid from their brethren at home. They have not the faculty of flying over the waters which separate them from the objects of their benevolence; nor can they gather sustenance from the winds of heaven, or drink it in from the waves of the briny deep. They are men of like passions and wants with us; and they must have raiment to shelter them from the inclemencies of the season, and food to sustain the energies of decaying nature, as well as we. They must have the gospel too, to carry with them, and some place must be provided for them, while, in prosecuting their purposes of mercy, they brave the dangers of the ocean. They cannot walk over the ocean, secure from danger and free from harm, without the faith of miracles; and could they do this, they could not, without the same faith, take with them sustenance sufficient to continue life, while they should pursue a course of thousands of miles across a trackless deep. No, Sir; missionaries cannot carry their high and holy purposes into execution without the means of sustaining life which other people employ, nor without the instruments which are adapted to the accomplishment of their object. With these means and instruments they must be furnished, or the gospel will not be proclaimed to the destitute, and the world will not be emancipated. But how shall we furnish them with the means and instruments in question? You answer, and we

all answer, by prayer. Very true. In vain do we expect that God will sustain the missionaries of the cross and redeem the world, unless he 'be inquired of by the house of Israel to do it.' But this is not all. Prayer alone will not raise up, qualify, and send forth missionaries provided with all the instruments which the exigences of the case demand, in order to accomplish their high purposes. There must be something farther—something more than prayers or good wishes, or the work will not be done. *The cause*, Sir, *demands pecuniary means.* It is hazarding nothing to say, that, in the present state of society, the Missionary Enterprize cannot be sustained and continued in successful operation without a vast amount of pecuniary contribution. This assertion *will not be disputed by any man who has attentively considered the subject. Any one may safely be challenged to prove its contrary*, either by the course of God's past providence, or by what hath hitherto been achieved in the Missionary cause, or in any other way. No; God has ordained means for the disenthralment of a world in bondage, and these means must be faithfully employed, or we have no good reason to anticipate the accomplishment of the end. One of these means, and one too which must sustain and give an impulse to others, is of a *pecuniary nature.* As well might we suppose that the earth will yield her increase and bring forth her abundance to minister to the wants of man, without cultivation, as that the world will be delivered from her bondage to corruption without the employment of this means. But the means must be in some degree proportionate to the end. A few dollars, or a few hundreds of dollars, are not sufficient to emancipate hundreds of millions of slaves to sin. No; there must be pecuniary resources in some good degree commensurate with the magnitude of the object to be effected. Now a moment's reflection will teach us that these resources must be indeed great. What has *hitherto been done* by the churches is but *an atom to a mountain*—a drop to the ocean, compared *with what must be done.* Our resources must be vastly augmented, or the cause which we advocate will advance but slowly. Yes; the backwardness of the churches in this respect constitutes one of the heaviest weights, that hang upon the wheels of the Missionary Enterprise.

Here, then, we arrive at the means, to which God, in his wisdom, has attached no ordinary importance in accomplishing his purpose to fill the earth with the knowledge of his truth and the light of his glory.

The next inquiry, which I wish to institute, is simply this: To whom shall we look to furnish these means? These pecuniary resources must be provided by somebody, or our efforts and prayers will be comparatively unavailing. Will some one, then, be so kind as to direct us where to go in order to obtain them? Shall we go to the wealthy wicked? We have been to them, and received a repulse. Individuals, it is true, have done something; and we bless God for putting it into their hearts to do a little. But others have turned upon us the cold eye of indifference; and we have been obliged to leave them without obtaining even their good wishes in favor of our object. Others have treated us with contumely, have accused us of being actuated by sinister motives, have greeted us with the rather harsh charge of being "wolves in sheep's clothing," and, in the exuberance of their politeness and "*Christian liberality*," have denominated us *beggars and public nuisances*. So far from doing any thing to favor our cause, they have done what they could, both by precept and example, by base inuendo and direct attack, to hinder its advancement. In vain, then, do we look to the wealthy wicked to furnish the means in question.

Shall we, then, turn our eyes upon the pious poor? They, Sir, are *willing* to help; but they *cannot* do much towards providing the requisite pecuniary resources for the accomplishment of the object which our cause contemplates. After taxing themselves to the utmost of their ability, they can effect but little, compared with the exigences of the case. We depend not a little on their prayers and efforts; but we must look farther for that pecuniary support, which is requisite to multiply copies of the Bible to the desired extent, to provide for the conveyance of missionaries to their proper stations, and to sustain them in their arduous labors. To whom, then, shall we look? The reply, Sir, forces itself irresistibly on every mind. We must look to those followers of the Lord Jesus Christ, who are raised above the level of poverty, and to

those, who are placed in circumstances of affluence.—Though "not many mighty, not many noble," not many wealthy, are to be found amongst the followers of Christ, though the greater portion of the "mammon of unrighteousness" is arrayed on the side of the world, to accomplish the purposes of selfishness, yet there are some among the sons of affluence, who have devoted their all to the service of their Redeemer. There are many too among Christ's disciples, who, though not blessed with an abundance of this world's good, are nevertheless in circumstances of comfort, and can unitedly contribute much to sustain the operations of the Missionary Enterprise. To these, Sir, we look with confidence for that pecuniary support, which is indispensable to the success of our cause. God has granted them the means to replenish his treasury; and we waver not in the assertion, that a refusal on their part to do it *is utterly inconsistent with the Christian character.* We do not say that they are bound to contribute all that they have to spare to this one object. No; there are other enterprises of benevolence—important ones too—which demand a portion of their substance. But we do say, that this is an object, which demands no inconsiderable share of what they have to throw into the treasury of the Lord. We do contend, and we stand on solid ground while we do it, that the cause of Foreign Missions is among the first benevolent enterprises of the day; and that it imposes a demand on every Christian, which he cannot with impunity disregard, to give according to his ability in its support.

I have now, Sir, I trust, shown satisfactorily, that the *Foreign Missionary Enterprise ought to be sustained by a Christian community*—that, humanly speaking, and judging from the history of God's providence, it cannot be sustained without pecuniary resources—and that, for these resources, we are to look to those professed Christians who are raised above the level of poverty, and to those whom God has blessed with affluence. In view of these considerations, who will undertake to say, "that the withholding of wealth from the cause of Foreign Missions is *not* highly inconsistent with the Christian character?"—The man who does it, must first prove that wealth is not

necessary to sustain this cause. But before he can do this, he must show conclusively that this enterprise may be achieved without the aid of missionaries. In doing this, he must, as a previous requisite, prove that the gospel is not needed to regenerate and disenthral the world. But to do all this, he must strike a death blow at the principle which we first established—that *the Missionary cause ought to be sustained by a Christian community.* The whole matter, then, is narrowed down to this single point—If it is not inconsistent with the Christian character to withhold pecuniary support from the cause of Foreign Missions, then it is not inconsistent with that character to abandon the cause altogether. If the cause ought to be sustained, then the conclusion is not to be resisted, that the withholding of wealth from it is utterly inconsistent with the character of a Christian.

Here, Sir, I am willing to rest the argument. *On this ground we take a stand, from which all the artillery of selfishness and sophistry cannot remove us.* Relying on the conclusiveness of this train of reasoning, and feeling ourselves strengthened by the decisions of conscience and the dictates of that benevolence which "seeketh not her own," but taketh a world within her embrace, we go to the wealthy professor, and say to him, "Consistency of character demands that you give according to your ability in support of this cause." And, Sir, *we see no way in which he can answer it to his own conscience, we see not how he can escape the taunts and reproaches of the ungodly, we see not how his conduct can be made to accord with his profession, nor can we tell how he will answer it to his God, if he withholds that wealth with which he is entrusted for this important purpose.* Above all, we envy not the feelings which will agitate his bosom, when he learns in eternity how many souls have perished forever, who might have been glorified spirits in heaven, had it not been for his criminal neglect.

Mr. President—I have done. The sentiment which has been advocated will, I doubt not, meet the approval of every honest, benevolent man. And when the resolution which embodies it, shall be proposed for the adoption of this Society, my confidence is unwavering, that it will be sustained by their unanimous vote.

Mr. Anderson, in his Address, stated the following facts, among others, illustrating the financial prospects of the Board.

The state the Treasury of the Board was perhaps never so unpromising, as at the close of the twentieth financial year, which ended Sept. 1, 1830. The donations and legacies then fell more than 23,000 dollars short of what they had been the year before. The consequence was, that the Board was nearly 20,000 dollars in debt. The case was rendered alarming by the fact, that during the first seven months of the financial year just ended, the receipts were less than they had been during the same months of the previous year.

There were other circumstances, which imparted a lively and affecting interest to this exigency. Never had there been so urgent a call for laborers from so many of the missions of the Board. According to the most moderate estimate, not less than twenty missionaries were needed almost immediately, merely to hold the ground already occupied, and to make a small advance in our work. And never had there been so many candidates for missionary employment connected, at any one time, with the Board. Three-fourths of the twenty would be ready, and some very anxious, to go forth within a few months.

The emergency was great; but, for that very reason, it was without hope. When the Committee looked at the whitened fields abroad, at the waiting laborers at home, and at the glorious revivals of religion in the churches, they found it impossible to despond. They therefore adopted a series of resolutions expressive of their belief, that the Providence of God called for an onward movement, and that the churches would sustain such a movement; and then they directed a special effort to be made, to call the attention of the friends of Zion to the necessities and claims of the missions and missionaries under the care of the Board. Such an effort was made; and the result has been, that the receipts of the year, ending Aug. 31, instead of being only 80,000 dollars, have been somewhat over 100,000; and we are, through the blessing of God, now freed from debt.

Whatever is paid now, goes to defray the current expenses of the system of means already in operation, and to

assist in sending forth the *fifteen* missionaries, who have received their several designations, and expecting to proceed to their respective fields, within six months from the present time. All these missionaries, with one exception, are going to foreign and remote countries.

And shall not the means be furnished for sending them? —It should be remembered, that numerous young men, in every stage of education preparatory to the ministry, are considering their personal duty to the heathen. Shall they not, also, be encouraged to press into the great harvest of the heathen world? Generally they are poor, and cannot go unless they are sent; but every true disciple of Jesus will feel that they must not be withheld. All, whom the Lord is pleased to qualify for the work, and to engage in it, must be enabled to go. *We* must feel a responsibility to see that they do go. *We* must feel a personal and very solemn responsibility. However small may be our influence, or the donation we are able to make, we must do our best; nor expect that the God of truth will pronounce us "good and faithful servants," unless we have been such.

CONSTITUTION.

ARTICLE I.—This Society shall be composed of the several Associations in the County of Norfolk, who may be disposed to connect themselves with it, and shall be called, "THE AUXILIARY FOREIGN MISSIONARY SOCIETY IN THE COUNTY OF NORFOLK."

ART. II.—The sole object of this Society shall be, to raise funds in aid of the Missions under the patronage of the American Board of Commissioners for Foreign Missions.

ART. III.—The officers of this Society shall be a President, Vice President, a Secretary, and an Executive Committee, consisting of the Secretary and Treasurer, and of three other members, to be chosen from different Associations, a majority of whom shall form a quorum.

ART. IV.—It shall be the duty of the President, and in his absence, of one of the Vice Presidents, to preside at all meetings of the Society.

ART. V.—The Treasurer shall receive payments from the Treasurers of the several Associations of males and females connected with the Society, and subscriptions and donations to the Society, and shall pay over, from time to time, the funds in his possession, after deducting incidental charges, to the Treasurer of the American Board of Commissioners for Foreign Missions.

ART. VI.—It shall be the duty of the Executive Committee, to adopt the most energetic measures in their power, to advance the interests of the Society; especially by distributing such publications as shall be committed to them by the Parent Institution, or as they shall otherwise obtain; by appointing Delegations from the Society to attend the annual meetings of the several Associations, and in general, by aiming to excite, in the use of all suitable means a powerful interest in favor of the Missionary cause.

ART. VII.—There shall be an Annual Meeting of the Society at such time and place, as the Executive Committee shall appoint; when the accounts of the Treasurer, properly audited, shall be presented; the proceedings of the past year reported by the Executive Committee, appropriate addresses delivered or a sermon preached; the officers for the ensuing year elected, and such other business transacted, as shall be deemed expedient.

ART. VIII.—A Copy of this Constitution, authenticated by the Secretary, with the names and residences of the officers annually elected, and also a Copy of the annual Report, shall be transmitted to the Corresponding Secretary of the American Board of Commissioners for Foreign Missions.

The several Associations, in connexion with the Norfolk Auxiliary Foreign Missionary Society, are the following.

DEDHAM, FIRST CHURCH.

1. *Gentlemen's Association.*		2. *Ladies' Association.*
Dea. Samuel Fales,	*Pres.*	
Dr. Jesse Wheaton,	*V. Pres'ts.*	
Mr. Frederick A. Taft,	*V. Pres'ts.*	
Elisha Thayer, M. D.	*Secretary.*	
Rev. E. Burgess,	*Treasurer.*	Mrs. Lucy Bullard, *Sec'ry & Treas'r.*

South Church.

3. *Gentlemen's Association.*		4. *Ladies' Association.*	
Rev. H. G. Park,	*Pres.*	Mrs. Julia B. Park,	*Pres.*
Lewis Morse, Esq.	*V. Pres'ts.*	Mrs. Nancy Morse,	*V. Pres'nts.*
Capt. David Andrews,		Miss Abby Guild,	
David Morse, Esq.		Mrs. Hannah C. Briggs,	*Sec'ry.*
J. K. Briggs, M. D.	*Sec'ry.*	Miss Martha Guild,	*Treas.*
Dea. Deane Chickering,	*Treas'er.*		

5. *Balch Juvenile Association.*

Master	Charles Morse,	*President.*
"	Samuel G. Fuller,	*Vice Presidents.*
"	Joel Andrews,	
"	George Ellis,	
"	Albert Morse,	
"	Anson Morse,	*Secretary.*
"	Francis Morse,	*Treasurer.*

Dorchester.

6. *Gentlemen's Association.*		7. *Ladies' Association.*	
Rev. John Codman, D. D.	*Pres.*	Mrs. John Tolman,	*Pres.*
Edward Sharp, Esq.	*Vice Pres.*	Mrs. James Penniman,	*Vice Pres.*
Mr. Joseph Leeds,	*Sec'ry.*	Miss Harriet Sherburne,	*Sec'ry.*
Mr. James Penniman,	*Treas.*	Miss Catharine Sherburne,	*Treas.*

8. *Juvenile Association.*

Master	James Otis Clapp,	*President.*
"	Samuel Stone,	*Vice President.*
"	Charles Leeds,	*Secretary.*
"	Henry Leach,	*Treasurer.*

Village Church.

9. *Gentlemen's Association,*		10. *Ladies' Association.*	
Rev. David Sanford,	*Pres.*	Mrs. David Sanford,	*Pres.*
Dea. —— Robinson,	*Vice Pres.*	Mrs. —— Robinson,	*Vice Pres.*
Dea. Jesse Clapp,	*Sec'ry and Treas.*	Mrs. —— Hooker,	*Sec'ry.*
		Mrs. James Clapp,	*Treas.*

Milton.

11. *Gentlemen's Association.*		12. *Ladies' Association.*	
Rev. Samuel Gile,	*Pres.*	Mrs. Mary H. Gile,	*Pres.*
Capt. Nathaniel Tucker,	*Vice Pres.*	Mrs. N. Tucker,	*Vice Pres.*
Dea. Isaac Gulliver,	*Sec'ry.*	Mrs. Abigail Tucker,	*Sec'ry.*
Mr. Jesse Tucker,	*Treas.*	Mrs. Mary Tucker,	*Treas.*

Stoughton.

13. *Gentlemen's Association.*		14. *Ladies' Association.*	
Rev. Calvin Park, D. D.	*Pres.*	Mrs. Abigail Park,	*Pres.*
Dea. Nathan Drake,	*Vice Pres.*	Mrs. Sarah Adams,	*Vice Pres.*
Mr. Israel Gile,	*Sec'ry.*	Mrs. —— ——	*Sec'ry.*
Mr. Daniel Hayward,	*Treas.*	Mrs. Zebiah Sumner,	*Treas.*

Sharon.

15. *Gentlemen's Association.*		16. *Ladies' Association.*	
Rev. Jonathan Curtis,	*Pres.*	Mrs. Nancy Gould,	*Pres.*
Dea. Philip Curtis,	*Vice Pres.*	Mrs. Hannah Curtis	*Vice Pres.*
Dea. Joel Hewins,	*Sec'ry.*	Miss Hannah Richards,	*Sec'ry.*
Capt. Charles Ide,	*Treas.*	Miss Esther Hewins,	*Treas.*

Foxborough.

17. *Gentlemen's Association.*		18. *Ladies' Association.*	
Rev. Willard Pearce,	*Pres.*	Mrs. Eleanor Pearce,	*Pres.*
Dea. Ebenezer Forrest,	*Vice Pres.*	Mrs. Milley Leonard,	*Vice Pres.*
Mr. James Paine,	*Sec'ry.*	Mrs. Betsey Leonard,	*Sec'ry.*
M. Everett, Esq.	*Treas.*	Mrs. Ama Casy,	*Treas.*

Walpole.

19. *Gentlemen's Association.*		20. *Ladies' Association.*	
Rev. A. Bigelow,	*Pres.*	Miss M. Rebochaux,	*Pres.*
George Blackburn, Esq.	*Vice Pres.*	Miss —— Hill,	*Vice Pres.*
Dea. E. Stetson,	*Sec'ry and Treas.*	Mrs. E. Stetson,	*Sec'ry and Treas.*

Wrentham.

21. *Gentlemen's Association.*		22. *Ladies' Association.*	
Rev. Elisha Fiske,	*Pres.*	Mrs. M. Fiske,	*Pres.*
Dea. Benjamin Shepard,	*Vice Pres.*	Mrs. P. Shepard,	*Vice Pres.*
Dea. Robert Sanders,	*Sec'ry.*	Mrs. A. Wheaton,	*Sec'ry.*
Mr. Robert Blake,	*Treas.*	Mrs S. Blake,	*Treas.*

Church in North Parish.

23. *Gentlemen's Association.*	24. *Ladies' Association.*
Not Reported.	Not Reported.

Franklin.

25. *Gentlemen's Association.*	26. *Ladies' Association.*
Not Reported.	Not Reported.

Medway, West Parish.

27. *Gentlemen's Association.*		28. *Ladies' Association.*
Rev. Jacob Ide,	*Pres.*	
Luther Metcalf, Esq.	*Vice Pres.*	Not Reported.
Mr. Jonathan Metcalf,	*Sec'ry.*	
Mr. Philo Sanford,	*Treas.*	

Medway, East Parish.

29. *Gentlemen's Association.*		30. *Ladies' Association.*
Rev. Luther Bailey,	*Pres.*	
Dea. Jonathan Blake,	*Vice Pres.*	Not Reported.
Mr. Nathan Jones,	*Sec'ry.*	
Mr. Silas Richardson,	*Treas.*	

Medfield.

31. *Gentlemen's Association.*		32. *Ladies' Association.*	
Moses B. Harding, Esq.	*Pres.*	Mrs. Mary Prentiss,	*Pres.*
Capt. Seth Chenery,	*Vice Pres.*	Mrs. Betsey Fisher,	*Vice Pres.*
Capt. H. Fisher,	*Sec'ry. & Treas.*	Miss Elizabeth Prentiss,	*Sec. & Treas.*

Needham.

33. *Gentlemen's Association.*		34. *Ladies' Association.*	
Rev. Thomas Noyes,	*Pres.*	Mrs. Rebecca Noyes.	*Pres.*
Aaron Smith, Esq.	*Vice Pres.*	Mrs. Charlotte Allen,	*Vice Pres.*
Dea. Asa Kingsbury,	*Sec'ry.*	Miss Mary Fuller,	*Sec'ry. & Treas.*
A. Smith, Esq.	*Treas.*		

TREASURER's REPORT, FOR 1831.

Receipts.

Collected in First Church, Dedham, at Monthly Concert,	$ 32 32
From Gentlemen's and Ladies Asso. Medway, E. Par. Rev. L. Bailey,	18 00
Gentlemen's and Ladies Assoc. Needham, by Mrs. Abigail Ware,	10 70
Auxiliary Foreign Missionary Assoc. Milton, Mr. J. Tucker, Treas.	45 50
Mrs. Sally Squier, of Dedham, First Church, a Donation,	5 00
Gentlemen's Assoc. Dorchester, by Rev. Dr. Codman,	150 00
Ladies Assoc. Dorchester, Miss Catharine Sherburne, Treasurer,	63 10
Individuals in Dedham, South Parish, to constitute their Pastor, Rev. H. G. Park, an honorary member of the American Board,	50 00
Balch Juvenile Soc., Dedham, S. Par., by Master Francis Morse, Treas.	6 00
Gentlemen's Assoc. Medway, East Parish, by Rev. Mr. Bailey,	15 00
Ladies Assoc. Medway, East Parish, by Rev. Mr. Bailey,	25 00
Collections at Monthly Concerts, Franklin, by Rev. E. Smalley,	51 59
Caleb Fisher, Esq. Franklin, donation,	5 00
Gentlemen's and Ladies Assoc. Stoughton, by Rev. C. Park, D. D.,	12 00
Gentlemen's Assoc. Dedham, First Church, Mr. J. Meyers, and Mr. J. Messenger, Collectors,	105 00
Ladies Association, Dedham, First Church, Mrs. S. Butterfield,	30 00
Ladies Association, Sharon, by Rev. J. Curtis,	15 00
Gentlemen's Association, Sharon, by Rev. J. Curtis,	2 29
Rev Moses Thatcher, donation,	1 00
Gentlemen's Association, Walpole, Dea. Everett Stetson, Treasurer,	12 00
Ladies Association, Walpole, Mrs. Mary Stetson, Treasurer,	13 00
Mrs. Patience Shumway, Medway,	1 00
Gentlemen's Assoc. Village Church. Dorchester, Dea. James Clapp,	12 25
Ladies Assoc. Village Church, Dorchester, Mrs. J. Porter,	23 37
	$ 704 12

E. BURGESS, TREASURER.

Disbursements.

Cash paid Henry Hill, Esq., Treasurer of American Board, $ 704 12

E. BURGESS, TREASURER.

The success which has attended Missionary operations can be learnt from the following brief survey of Protestant Missions in the world.

EUROPE.

The missions in Europe, and in general in countries around the Mediterranean, are to people bearing the Christian name, but greatly degenerated, in respect to Christian knowledge and practice, from the standard of their forefathers. The Societies which have operations in Southern Europe are the following :—

American Board of Foreign Missions,	British and Foreign Bible Society,
Church Missionary Society,	Religious Tract Society,
London Missionary Society,	British and Foreign School Society.
Methodist Missionary Society,	

Stations, 4. Missionaries, 11. Printing Establishments, 3.

At the American Mission press in Malta, during the five years previous to Nov. 1827, there were printed 128,000 copies of works in

Modern Greek, Italian, and Greco-Turkish, averaging about 45 pages 12mo. and 18mo. The Church Mission press at Malta, before 1827, had printed about 30,000 copies in Italian, Greek, and Arabic, averaging 50 pages each. The London Missionary Society's press at Malta, has printed a number of important works in Italian and Modern Greek. During 1826, Mr. Leeves issued 7,084 copies of the Scriptures at Constantinople, in 14 languages. At Malta more than 5,500 copies have been distributed in 20 languages. Should the Almighty *break the arm of the oppressor, and let the captive go free*, the interests of education may be expected greatly to flourish in Greece.

ASIA.

Societies operating in Asia.

American Board of Missions,
American Baptist Board,
London Jews Society,
London Missionary Society,
English Baptist Missionary Society,
Church Missionary Society,
Wesleyan Missionary Society,
Soc. for Promoting Chr. Knowledge,
Society for Propagating the Gospel,
Scottish Missionary Society,
German Missionary Society,
Netherlands Missionary Society,
British and Foreign Bible Society,
Netherlands Bible Society,
British and Foreign School Society,
London Religious Tract Society.

Some of the Results of their Operations.

Stations,	152	Mission Colleges,	4
Missionaries	186	Students in these Colleges,	125
European Assistants,	20	Mission Seminaries for educating Schoolmasters, Catechists, &c.	14
Native Readers, Schoolmasters, and Assistants, about	1,000	Pupils in these Seminaries,	361
Printing Establishments,	19	Pupils in Mission Sch's, about	100,000

The Danish Mission to Tanjore was commenced in 1705, and was extended to Madras in 1726. The first Protestant Mission in Bengal was commenced, by the Society for Promoting Christian Knowledge, in 1766. The Baptist Mission, was commenced in 1793. The London Missionary Society began operations in India in 1805, and the Church Missionary Society in 1816.

The number of natives who have joined the different Christian Churches in India, is not known. The Church Missionary Society reports 480 native church members in good standing, as connected with their stations in the northern provinces. The Baptist Missionaries in India received 1,497 natives into their churches, during the first 20 years of their mission. The American Mission Church in Ceylon, contains 100 natives.

On the eastern side of Southern India, where the apostolic Swartz labored fifty years as a missionary, more than 6,000 natives were, under his ministrations, induced to forsake idolatry; and it is stated in the correspondence of Bishop Heber, who visited Tanjore, and is an unexceptionable witness, that this number has since been increased, and that the brahmins find difficulty in procuring votaries enough to speed the ponderous wheels of their idolatrous cars through the deep lanes of that fertile country.

Farther south is a still more interesting scene. About a thousand families, in the district of Southern India called *Palamcottah*, have within a few years renounced idolatry, and now assemble every Sabbath day, in more than a hundred villages, to learn the way of salvation through the Gospel. At one village, a missionary was conducted to a former temple of idolatry converted into a Christian Sanctuary,

and saw the idol of stone, which several generations had worshipped, lying outside, rejected, despised, and to be no more revered. Nor was this by any means a solitary instance. Numerous idols had been destroyed, and several idol temples either demolished, or consecrated to the worship of the true God.—And this was in INDIA, where some affirm that missions have failed!

AFRICA.

Societies.

London Missionary Society,
United Brethren,
Church Missionary Society,
Wesleyan Missionary Society,
Glasgow Missionary Society,
German Missionary Society,
American Colonization Society,
American Baptist Board of Missions,

Operations.

Stations,	52	Printing Establishments,	4
Missionaries,	73	Mission Seminaries,	4
European Assistants,	15		

In Western Africa there are over 100 native assistants in the schools. The communicants in the West-African Mission, exceed 600; the schools contain 2,000 pupils.—The returns from the extensive missions in South-Africa, are less full than is desirable. We gather the following facts. The aggregate number of learners in the schools, at seven of the stations, exceeds 1,000. The aggregate number of members of the church, at four of the stations, is upward of 150. Bethelsdorp is not one of these: in 1819, the church at that station consisted of about 200 members.—The Madagascar mission has been remarkably prospered. The mission schools on that island contain 2,000 scholars. Auxiliary Missionary Societies have been formed at Bethelsdorp, Theopolis, and in Madagascar. There is one, also, at Cape-Town.

PACIFIC OCEAN.

Societies.

American Board of Missions.
London Missionary Society,
Church Missionary Society,
Wesleyan Missionary Society.

Operations.

Stations,	41	Native members of the church, more than	2,000
Missionaries,	31		
European or American Assistants,	17	Natives able to read the Scriptures, at least	30,000
Native Assistants, about	400		
Printing Establishments,	3	Natives now in mission schools,	50,000

We are able to say, definitely and positively, that the influence of Christian missions has driven idolatry entirely from *twenty-one* islands of the South Pacific. Their inhabitants are no more alarmed by the noise of war, nor by the shrieks of victims immolated on the altars of demons; and they have been taught to read, and write, and to make provision for the necessities, the decencies, and the comforts of life. Many hundreds have been introduced into the Christian church upon a credible profession of piety. When one island had received the Gospel, its inhabitants exerted themselves to send it to another.

A missionary society of one group, and that not the largest, contributed in a single year, of the products of the country, to the value of more than a thousand dollars. Thirty pious natives have gone as missionary teachers to islands and a people which to them were strange and foreign; and thirteen missionary stations are occupied by native missionaries alone.

AMERICA.

Societies.

American Board of Foreign Missions,	Scottish Missionary Society,
American Baptist Board,	United Brethren,
American Methodist Society,	Slave Conversion Society,
Church Missionary Society,	British and Foreign Bible Society,
London Missionary Society,	British and Foreign School Society,
Wesleyan Missionary Society,	London Religious Tract Society,
Gospel Propagation Society,	American Bible Society,
Baptist Missionary Society,	American Tract Society,
Netherlands Missionary Society,	French and Spanish Trans. Society.

Operations.

Stations in Spanish America,	1	Missionaries,	61
Stations in W Indies and Guiana,	89	Assistants, chiefly in North America,	50
Stations in North America,	53		

The Baptist Mission at Kingston, in Jamaica, has more than 2,000 communicants.—At one of the Moravian stations in Jamaica, are 328 communicants; at two of their stations on St. Croix, 1,676 communicants; and at two on St. Christopher's, 1,051:—total, 3055. The Moravians have about 24,000 negroes under their care.—The Wesleyan Methodists have in connexion 4,918 free colored people, and 17,692 slaves;—total, 22,610.—The number of negro children, in the schools is not known to us: we have seen reports of more than 8,000; but the whole number must be much greater.—The Slave Conversion Society employs 100 catechists in the diocese of Barbadoes, and 17 places of public worship are stated by this Society to have been building, a year ago, at the expense of the inhabitants, in the diocess of St. Thomas. Among several tribes of the North American Indians a very great and salutary influence has been exerted.

GENERAL SUMMARY.

Stations, (including 60 in India occupied by converted natives,)	392
Ordained missionaries,	470
Assistant missionaries,	102
Native teachers, about	1,600
Printing establishments,	29
Mission colleges,	4
Seminaries for educating teachers, &c.	18
Learners in missionary schools, about	190,000
Members of mission churches, the number not known, but at least	25,000
Numbers who have renounced idolatry in consequence of efforts by the Societies above named, at least	300,000
Bibles circulated by Bible Societies since the British and Foreign Bible Society was formed in 1804,	7,000,000
Religious Tracts circulated since the London Tract Society was formed, at least	150,000,000
Number of Theological Seminaries in the United States,	21

NOTICES.

Each Association in connexion with this Auxiliary, is particularly requested to elect annually its officers, and to celebrate its anniversary in a manner corresponding with the importance of the Institution.

Secretaries of Associations are respectfully desired to forward to the Secretary of this Auxiliary the names of the officers annually chosen.

Treasurers of Associations are respectfully requested to make the Treasury of this Auxiliary the medium of their payments to the American Board.

The next annual meeting of this Auxiliary, will be holden in Milton, in the Church of the Rev. Mr. Gile.

W. Barrows 3

Eight Weeks

On the Frontier.

1876

EIGHT WEEKS
Among our Missionaries
AT THE FRONT.

About three fourths of the money contributed for Home Missions by the Congregational Churches of Massachusetts are expended, through the Am. H. M. Society, in the West. This fact led the Executive Committee of the Mass. H. M. Society to request its Secretary to visit the Western Home Missionary Field, and collect information personally on the extent and growth of the field, the success of missionary labor, and the present demands for it. An outline and samples of the information thus obtained are here offered.

I left Boston Sept. 28, '75, and returned Nov. 23d, being absent eight weeks and

one day, and travelling 7,016 miles. It seemed best to visit the frontier — a belt opened by immigration and railways within the last ten years — rather than the older Middle States, with which we are more or less familiar. The front, curving belt traversed is indicated by the cities Duluth, Bismark, Yankton, Omaha, Cheyenne, Central City, Pueblo, Cañon City, and Las Animas. A few facts concerning these cities, as to locations and distances, will aid in conveying the information here reported, since they indicate the great avenues into our newer mission fields, and outline those vast areas where we are trying to open up highways of holiness.

DULUTH, on the western extremity of Lake Superior, and the eastern terminus of the Northern Pacific railway, is 565 miles north-west of Chicago. That is about eight times the distance from Boston to Concord, N. H.

BISMARK, on the Missouri, the present western terminus of the Northern

Pacific, is 448 miles west of Duluth. It is 1,822 miles above St. Louis by the river, equal to thirty times the navigable Thames of England.

YANKTON, Dak., is 331 miles west of St. Paul, 30 miles more than from Portland to Montreal. It is on the Missouri, 1,201 miles above St. Louis,—nearly double the distance from New York to the Bermudas. It is 394 miles above Omaha,—about the distance from Boston to Baltimore, by cars.

OMAHA is an Eastern city, or in the eastern half of theUnion, being only 1,510 miles from Boston—about twice the distance from New York to Charleston, S. C.

CHEYENNE, in Wyoming, is on the Union Pacific, 516 miles west of Omaha,—nearly the distance from Boston to St. Johns, New Brunswick.

CENTRAL CITY, Colorado, 40 miles west of Denver, in the mountains, is 960 miles beyond St. Louis, which is about the distance from Boston to Cincinnati.

PUEBLO, Colorado, is south of Denver 120 miles, on the Arkansas; and Cañon City is 40 miles farther up that river, at its outlet from the mountains. **CAÑON CITY** is therefore about as far beyond Denver as Augusta, Me., is from Boston.

LAS ANIMAS, in the region of Santa Fe, is 853 miles south and west from St. Louis,—more than the distance from Boston to Detroit.

These vast fields, thus suggested, are almost totally beyond the Mississippi, the major part beyond the Missouri, and they are new fields to Home Missions. They are beyond Illinois and Wisconsin and Iowa. Yet, after so much travel, I feel that I have seen only edges and borders —gone around immense interiors and sampled the field; and this, too, without going much into the Western division of our country. I trespassed but little on the dividing line that halves our H. M. Field. That line throws Omaha as well

as St. Louis, St. Paul and Chicago, with Buffalo, New York and Boston, among the eastern cities. These distances make us think of territories and states and counties, with parishes sometime, and meeting houses and ministers near enough together to accommodate worshipers.

Samples of Growth.

Perhaps the strongest impression made by the entire trip comes from a view of the growth of settlement, wealth and power, since I was at the front five years ago. In these five years the new settlements have carried the frontier 80 miles west, along a north and south line of 1,400 miles.

In 1853, when the President of one of our colleges west of the Mississippi first visited Minneapolis — a city now of 25,000 — it consisted of one shanty,— the cabin of the ferryman.

In 1856 the first frame house was built in Dakota Territory— a trading post at

Sioux Point. The census of 1870 gives 3,200 dwelling-houses for that Territory.

In 1858 Gen. Laramie built the first house in Denver, log and turf: now the population is 14,000.

In 1862 the Indians came near to blotting out the little town of Mankato, Minn., when they massacred 1,500 whites in that State; 38 of the murderers were hung there. Last winter that town, now a place of 5,000 people, enjoyed a great revival, with 200 converts.

In 1869 the Indians were scalping the whites where Colorado Springs now stands, with its population of 4,000, and hotels, commercial blocks, and a public school-house that would honor any inland town in Massachusetts.

In 1870 there was no white settlement between Duluth and Fargo, on the Red River, 253 miles; now there are 25 respectable towns.

In 1872 Mr. M. G. Laird, stock-raiser, selected an open and wild range on the

Vermillion, in Dakota, unsettled, and where he thought he would be unmolested by immigrants for a score of years. At the end of the first year he could see 200 dwelling houses from his own door.

In this growth of settlement, equal to four Massachusetts townships a day, one interesting fact forces itself on old mistakes; the proverbial American Desert grows less and less. American energy and industries and tact are contracting it by utilizing it, while in wide regions thorough exploration fails to discover it, according to the maps of our childhood.

I attended the State Congregational meetings of Wisconsin, at Beloit; of Minnesota, at Minneapolis; and of Nebraska, at Omaha, meeting there and elsewhere personally 400 or more of our missionaries and others, clerical and lay, of the Congregational branch of our Christian workmen.

Our missionaries are a noble body of men, taken as a whole; men of culture,

broad views and plans. The essays and discussions, in the Associations referred to, would have been honorable in any Conference of churches in New England. Their Christian devotion and self-sacrifice and uncomplaining endurance are not equalled in New England, though perhaps because there is here no call. While their trials were shown incidentally, and freely stated in private when drawn out, there was an almost total absence of repining. The most marked uneasiness was shown when the education of their children became the topic of remark. Many were kept from attendance on the State Associations because they could not raise the money for the half fare on the railroads.

When the grasshopper scourge swept over Nebraska and cut off aid from the churches to the pastors, and many of other denominations forsook their flocks, not one minister of the 81 Congregational churches left his ground. Some of them burnt the subscription papers of their people, and

staid and took chances with them. In these cases our supplies of boxes, &c., were invaluable.

The homes and scanty fare of many of the missionaries are deplorable. The poor shanty, and furniture to match, the clothing, the table, the lack of comforts and necessaries! And the cases of the severest self-denial and family discomforts are usually found with the ministers whose churches have just assumed independence. Ordinarily the pastor first carries the new burden for the church by relinquishing a part of his salary, and the previous supplies by boxes, &c.

Samples of Missionary Work and Trials.

The Rev. Mr. J. of J., Mich., has two churches, and as they pay him each $200, he is trying to live without aid from the Missionary Society. He could not attend the State Conference at Beloit, because he could not pay the half fare on the railway.

The Rev. Mr. R. of Minnesota has six stations, and preaches at each once in two weeks. His people at the home station have built a meeting house the past summer for $2,000,— raised $1,000 of it among themselves. The two deacons, though dependent on day labor, have given in their entire summer's work to this house— being carpenters.

The Rev. Mr. H. of Minnesota has three out-stations, 15, 20 and 30 miles off, but is not able to own a horse. His dwelling house is a building of one room, 18x25 feet, without bed room, back room, or shed.

The Rev. Mr. H. was for three years in P., Minn., and saw but one Congregational minister at his house. He came 90 miles to attend the dedication of the church. "If the Eastern ladies could see one box of supplies opened!" said Mrs. H. to the Secretary. His entire list of commentaries embraced only the "Notes" of Barnes and Bush, and not all of those.

The Rev. W. W. of Minnesota has a parish 24 miles across, fairly settled, and he is the only minister there who can preach in English.

The Rev. A. D. of Nebraska has had an entire county to care for, but lately he has been cut down to 24 townships — 36 square miles in each. One Association in Nebraska has 4 ministers in it, and 11 vacant churches.

The Rev. Mr. Gates, our Superintendent for Nebraska, visited a county seat with a population of 300, and no minister of any kind — no Congregational minister within 100 miles. They begged for a minister, and he promised one as soon as possible. It is not yet possible, though that was twelve months ago.

In December, 1856, our first church was organized in Nebraska — now 81. All but 5 are still missionary churches. Of the 76 missionary churches, 25 are without any ministerial attention, because we cannot pay ministers if appointed to them.

The ministers supplying the other 51 churches are so few, and take each so many churches, that each minister travels, on an average, 12 miles each Sabbath, and 150 miles each week, to meet his appointments. Yet in 9 of our Nebraska churches there have been revivals during the year, and 177 converts added to these churches.

This fact concerning Nebraska may be taken as representative of the entire Western field. The increase in the number of missionary churches is small, and almost stopped for the lack of means to put men into the new settlements. The time for budding and grafting passes by unimproved, while our nurseries are growing up to natural and wild fruit. All the more to be regretted this is, because the number of our contributing churches for our foreign work is now so sadly inadequate to meet the urgent and increasing demands of the pagan world.

The missionary work shows well on the old fields of the West for the heathen

lands. They have sent off 120 foreign missionaries, and of the 13 under commission of the Board at its last annual meeting, 8 were of the West. The receipts by the Treasurer of the Board from our Western missionary field are about $50,000 a year, and the Women's Board proposes $30,000 for the current year from the same. The indirect remedies for the chronic indebtedness of the Board would seem to lie in a more thoughtful, generous and ample working of the home field. If not less corn to the mill, at least more to the American field and furrow, would seem to be judicious and wide-reaching forethought for the starving foreign generations, that must continue to come yet for a long time.

Forecastings and Forebodings.

The anxious thoughts, that hung over this extended tour through our vast interior, pertain to the ignorance, infidelity and vice that prevail to such a painful ex-

tent. The illiteracy is amazing and alarming. By the census of 1870 Illinois had 105,709 persons over twenty-one years of age who could not write, and Missouri had 123,493. In those two States at that time there were, deducting females, 97,552 hands that could not write, yet could vote. That is no good omen for the republic, which can live only by the intelligence of its voters.

Infidelity is bold and defiant, and cultivated as well as vulgar. Crime is avoided, through fear of penalty, but vices and immoralities have little to do with the social grade in many populous places, while in wide regions the reverent recognition of Christianity is rather the exception than the rule. The drift and struggle of enterprise are largely in the line of material growth. The State takes pre-eminent cognizance of physical means and ends, and tabulates, with especial care, what can be footed in dollars, or their equivalent. Our national glory is estimated on this

line. The educational system is eulogized and extended in our new States, yet agricultural or manufacturing or mining or railway facts will travel faster and farther and with more notoriety than any grand results in the mental and moral line.

Our physical and material development in the West is glorious. Take two facts. At a Millers' Convention lately, fifty-three Minnesota flour-mills reported a capacity for producing 10,000 barrels of flour a day; yet that State was buying her breadstuffs when she entered the Union in 1858. Our gold mines were opened in 1849; since then the gold product of the United States has exceeded the gold product of the world for the preceding 350 years by $250,000,000. Those two facts are amazing to a European, and intoxicating to Americans. We glory in them, and yet how much mental and social and religious culture those new lands, fruitful in such facts, must need, to secure and maintain a safe balance! Last year Minnesota pro-

duced 25,000,000 of bushels of wheat, and Nevada produced $40,478,369 in silver and gold. It must require many school-houses and meeting-houses to make the other growths symmetrical and beautiful around those splendid facts.

With the increase in cultivated acres, and more mines and railways opened, more cities and dollars, and a relative decrease in mental and moral and Christian culture, the outlook for the republic is not as hopeful as the successful politician and the millionaire would represent. If the republic fail, it sets the world back — not America alone — and that, too, more than one centennial. It would be a sad thing if our grandchildren should discover, when the second centennial should come — but does not — that we kept the first too confidently and prematurely. One thing we claim, as an axiom: only Christianity can save the Republic, and its salvation is to be wrought out in the West.

Lines of Distances and of Christian Work in the Home Missionary Field.

	Miles.
From New Brunswick to San Francisco . . . 500 more than from New York to Gibraltar.	3808
Boston to Bismark, on the Missouri, western terminus of Northern Pacific Railway . . About the same from Boston to the Azores.	2030
Boston to Cheyenne, Wyoming Territory . . More than from New York to the Bermudas 3 times.	2030
Boston to Pueblo, Colorado, western terminus of Atchison, Topeka and Santa Fe R.R. . Equal to 4 trips from New York to Halifax.	2232
From the mouth of the Mississippi to head of navigation on the Missouri, above Fort Benton Rapids . . . . . The same as the navigable English Thames 80 times over.	4965
Chicago to Duluth, head of Lake Superior . More than from Boston to Portland 5 times.	565
Duluth to Bismark, western terminus of Northern Pacific R. R. . . . . About the same as from Washington to Montreal.	448

Bismark down the Missouri to St. Louis . . 1822
Equal to more than 9 trips from Boston to Albany.

Boston to Omaha, (an Eastern City) . . . 1510
The distance from Boston to Springfield 15 times over.

Omaha to Cheyenne 516
About the same as from Boston to Buffalo.

Boston to St. Louis, (an Eastern City) . . 1297
Same as from Boston to Montreal 3 times.

St. Louis to Pueblo, Colorado 935
Equal to Boston to Fitchburg 19 times.

California coast line,=coast line from New York to Charleston, S. C.

Areas for Christian Work in the Home Missionary Field.

☞ [Alaska, equal to 74 States as large as Massachusetts, is not included in the following estimates of areas.]

There is as much of our country west of the Rocky Mountains as east of the Mississippi River.

A belt 400 miles wide from Lake Superior to the Pacific equals England, Scotland, Ireland, France, Spain, Portugal, Prussia, Austria, Denmark, Norway, and Sweden.

The Mississippi drains a valley=Old Roman Empire and half another, and Massachusetts 7 times over.

Our whole domain=Massachusetts×438.

Our whole domain=Connecticut×732.

Our whole domain=Palestine×311.

Illinois and Iowa=Prussia.

Texas=France+Massachusetts×9.

Texas=Paul's Macedonia×10, where we have one missionary only.

Texas=Massachusetts×35, or=Rhode Island×210.

Minnesota=Connecticut×18.

Minnesota=all New England+Massachusetts×2.

Grants of wild land by Congress to Railways=Massachusetts×41.

Almost half our Domain is yet in Territories.

Increase of Settlements and of Religious Wants in the Home Miss'y Field.

In 1830 Chicago had 12 houses: now a population of 50,000 more than Boston.

In 1835 there was no settlement within the radius of 300 miles from St. Paul; now the south-eastern third of that area, as large as Prussia, is fairly settled.

In 1840 St. Louis had 16,000 population; now 75,000 more than Boston.

In 1846 Chicago and Milwaukie were first mentioned in the House of Commons, and as possible grain centres sometime; now American wheat controls the English market, furnishing about three-fifths the supply.

In 1853 Omaha was staked out; now it has a population of about 25,000.

In 1856 the first Congregational church was organized in Nebraska; now there are 81.

In 1867 first sale of wild land at Lincoln, Nebraska; now 6,000 population; no more wild land for sale by government on the railway for 100 miles west.

Our frontier is 1,400 miles north and south and moves west 16 miles each year, 230 feet a day: every day, therefore, offers to the market the amount of 73,920 house lots, 100 feet front and 230 deep.

Annual growth on the frontier=Massachusetts$\times 2\frac{3}{4}$.

Annual growth on the frontier=Sandwich Islands$\times 3\frac{1}{8}$.

Annual growth on the frontier=$\frac{1}{2}$ of England.

The growth between 2 Presidential Elections=Massachusetts$\times 11\frac{1}{2}$.

The entire growth between 1854 and 1874=Massachusetts$\times 57$.

Between 1850 and 1870 there came into the census tables, as new, Kansas, Nebraska, Nevada, Arizona, Colorado, Dakota, Idaho, Montana, Wyoming, and Washington.

The voting centre of population is now near to Cincinnati, "going west."

By the census of 1870 the country west of the Alleghanies gained over the East 26 Representatives in Congress.

In 1873 we had 70,651 miles of railway, of which 47,791 were in the Middle and Western States of the Great Valley.

In 1873 we built more than nine miles of railway in those Middle and Western States to one in New England.

Boston has its name in the corporate titles of 17 railways, New York in 25, Philadelphia in 12 and Chicago in 60.

In 1875 New York exported 15,000,000 bushels of wheat, and San Francisco 16,000,000.

Fruits in the Home Missionary Field.

About 1800 Congregational churches west of the Hudson; of these about 1600 have been missionary churches.

In 1874–5 the missionaries organized 67 churches, and in the same time 33 became self-supporting.

In 1874–5 we had 952 missionaries who supplied 2223 churches, stations and fields.

The average cost of each missionary to the Society has been $311 for the year 1874–5.

34 of these missionaries have preached in foreign languages.

6361 persons have been added to our missionary churches during the year — more than one fifth of the total of additions to all our Congregational Churches.

143 revivals were reported in them.

80,750 scholars are in the S. Schools of missionaries.

564 of these churches report $23,903.31 as donations to benevolent causes.

The H. M. Field furnishes about 34 per cent. of all our new ministers; and its mission churches now have 74 studying for the ministry.

The Danger and the Duty of the Hour.

The Republic and Christianity have an evil element and a danger before them, not much noticed. Perhaps the best term for it is fossil Europeanisms. When we acquired Texas, Mew Mexico, the Californias and Arizona, we took with them the incumbrances of certain old populations and old civilizations. Those were a compound in persons and institutions of the

Indian, Mexican, French and Spanish, with an infusion of our frontier, and so inferior, elements. The moral and religious qualities of society were what Jesuitism produces when it accommodates Christianity to native paganism and to the reckless irregularities of our rougher pioneers. All this, as we annexed it, was foreign to the Republican, educated and Christian genius of the United States. Those acquired elements in those old populations are what have made Republican governments and a tolerant Christianity impossible in Mexico and Spain and Italy. They are grave dangers lying in the way of our educational and Christian and republican march toward the Pacific. While these annexed and un-American populations are sparse, they are scattered over about one-fifth of our domain, not including Alaska.

Though "a little leaven," it must be considered that they are native to the soil, precede us in possession, and must, therefore,

shape more or less our incoming institutions, as the ballot-box, the legislature, the court-room, school-house and meeting-house. The region naturally tempts to irregularities in civil and social and religious growths. And as the gold and silver centre of the nation, the Republic and all our Christian peculiarities must be endangered and tested there. So the dangers to our country of never having a second centennial, lie not in New England and the old States, but in the new and giant interior. We must, therefore, press Christianity in our missionary work to the front, for the sake of the old States, as well as for the sake of the missionary work and salvation of the old world. This should be the grand labor, under Christ, of the American church for the next thirty years.

W. BARROWS, SEC'Y.

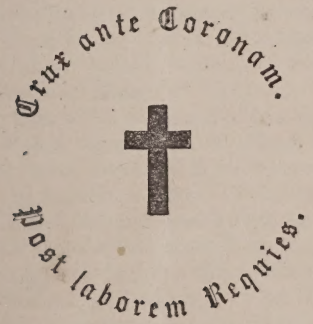
Mass. H. M. Society,
Congregational House,
Boston, March, 1876.

(FOR DISTRIBUTION.)

MISSIONARY PAPER EXTRA

OF THE

Bishop Seabury Mission.



QUINQUAGESIMA, 1864.

A SUPPLEMENTARY APPEAL

FOR THE

CHURCH BUILDINGS AT FARIBAULT, MINNESOTA.

INTRODUCTION.

FARIBAULT, *Dec.* 28, 1863.

MY DEAR BROTHER:

This note will be presented to you by the Rev. Dr. Breck, who for twenty-two years has been a pioneer Missionary of the Church on the border. He calls on you at my request, to tell you as a brother in CHRIST of our blessed work for CHRIST, and to ask you to help us build here our Bishop's Church.

You are aware that while we boast of our apostolic descent, we have often lacked that apostolic faith, which will occupy a land for CHRIST before Satan has filled it with tares. We are trying to do this work in humble reliance on GOD. I wish to build here a Bishop's Church, around which shall be clustered in the future all those institutions which come from the religion of CHRIST. Where* five years ago we had but three communicants, we have now over one hundred and twenty. Our Chapel, which seats about three hundred, is crowded beyond its capacity. The people are poor, and it would gladden your heart to see how they love the Church. This Church is designed to be what Bishop's Churches were in early days, the centre of busy work for CHRIST, a Church open to every child of sin and shame; whose doors are never closed, that if any poor child of sin and shame shall feel his need, and long to go to CHRIST, he may feel that the Church door is open for his feet.

If you can aid me in this holy work, I shall accept it with deepest gratitude, and give you all I have to give, my love, my prayers, and blessing.

Your Brother in CHRIST,

H. B. WHIPPLE,

Bishop of Minnesota.

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* Faribault.

1864, Apr. 8.
Gift of
Chas. Eliot Norton,
(H.C. 1846.)

TO OUR FRIENDS AND BENEFACTORS.

My Dear Brethren in Christ:

Let me ask the Clergy and Laity who have heard my Appeal during the past nine months, to give these additional words a hearing. My tour has been one of manifold interest to me, and I trust also of great Missionary worth to young and old everywhere. The immediate response in money has been for the most part, only a feeble expression of the interest that will appear in the future harvest. At the same time, a certain response now for founding the work of a great Church Centre, is necessary in view of a proportionate outgrowth.

Up to February 1st, I have received and transmitted to Bishop Whipple for the buildings at Faribault $11,313 51. With less than this sum, I could have returned to my field rejoicing.

But to lay suitable foundations there of stone, we were aware would require twice or thrice ten thousand dollars. Had I come to the East simply to raise twenty or thirty thousand dollars, not caring for the future perennial sustenance of the work, neither for my own feelings, nor those of others, I could readily have accomplished it in much less time than this visit, by the direct *personal* appeal.

But this I could not do, from both the disqualification for it in myself considered, and from great aversion to extracting the *unwilling* gift. I would a thousand times rather work longer and harder for the willing and glad offering, than rend my own spirit and distress others by compelling them to give, because they could not refuse a *personal application.*

And now in putting forth this

EXTRA,

it is not intended to do the work of the private appeal in another form. But through the conviction that many who have contributed in Churches already, would have given more had they been prepared; whilst others, who would have given gladly, were absent at the time of my visit; and yet others, who gave, would cheerfuly give again to make up any deficiency. For these reasons, I press home to Churchmen everywhere, the vast importance in a Missionary point of view, of well founding this Church Centre in Minnesota at the present time.

And that even twenty-five thousand dollars be not thought adequate for our work, let it here be considered that the

ROMANISTS

have already expended *in buildings* at their Centre for this same young Diocese

ONE HUNDRED THOUSAND DOLLARS MORE

than this sum, and yet this foreign Church is far-seeing enough to know the vast vantage ground gained by presenting a strong front at the very outset.

The *hub* must be the strongest part of the wheel, or else all will fall, crumbling in upon it. Now Faribault is our centre for Church work in Minnesota. It is there we have *six* graduated Church schools, one of them an Indian Department, and in these during the past six years, four to five hundred youth have been more or less educated. It is there the Bishop resides and is building his church, a church to be forever common to every Clergyman and Layman of the Diocese, where the incense of prayer and praise is never to cease. It is there, too, the Asylum for the orphan, the sick, the maimed and the afflicted of every name, should in time cluster and beautify with the willing works of pious hands.

To accomplish so important an object at this early period of a Diocese, I have consented to all this day and night toil, of the week-day and Sunday, for the past nine months, and I wish here to thank GOD for giving me the health and strength to do it, and also to thank my brethren everywhere for their good cheer, thereby enabling me to pursue it.

And now, at the close of my eastern tour, I propose a method by which

ELEVEN THOUSAND DOLLARS

additional to my receipts may be raised, and I ask the interest of our many friends among the laity to second their pastor's approval of it, personally, by contributing, or through others, obtaining it.

I ask the pledges of

50 persons for $100 each, making $5,000,
100 persons for 50 each, making 5,000,
and 100 persons for 10 each, making 1,000,

in all, eleven thousand dollars. The pledge to be given by Easter, and payable any time within the six months ensuing. I trust the steady outgrowth of work on the frontier, which, along with associates both of the clergy and laity, I have in person represented for the past twenty-two years, is something of a basis upon which to stand, to ask for this uprearing of the superstructure.

In the *faith* of CHRIST, which has ever sustained this Mission, I offer this further appeal to my friends and brethren throughout the East.

THIS BISHOP'S CHURCH,

built by the offerings of the faithful everywhere, will be a fitting testimony in our day, of a return to the system of Missionary centres, such as wrought so effectually in the spread of Christianity in the earliest and best days of the Church. With prayers for GOD'S guidance to you in the matter of this appeal, and for your increase in all virtues, I remain your grateful Missionary for CHRIST and His Church.

J. LLOYD BRECK.

N. B. My appointments in the East close with February. I trust to reach Faribault for the early Easter Morning Service. Letters may be addressed to me until then, to No. 762 Broadway, New York, care of Mr. E. M. Duncan.

THE COLLECT.

O ALMIGHTY GOD, who hast built thy Church upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the Head Corner-stone, grant us so to be joined together in unity of SPIRIT by their doctrine, that we may be made an holy temple, acceptable unto Thee, through JESUS CHRIST, our LORD. *Amen.* *Prayer Book.*

HISTORY

OF THE

ORIGIN AND ORGANIZATION

OF THE

American Home Missionary Society.

BY

REV. NATHANIEL BOUTON, D.D.,

PASTOR OF THE FIRST CONGREGATIONAL CHURCH, IN CONCORD, N. H.

From the Home Missionary for November, 1860.

NEW-YORK:

JOHN A. GRAY, PRINTER, STEREOTYPER, AND BINDER;

COR. FRANKFORT AND JACOB STREETS,

FIRE-PROOF BUILDINGS.

1860.

5

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INTRODUCTORY NOTE.

Recent events have drawn public attention to the causes which led to the formation of the American Home Missionary Society, and the steps by which that result was reached. Several individuals, then members of the Theological Seminary at Andover, where this movement originated, but now connected with different denominations of Christians, have given, in the public journals, their recollections of these proceedings. Their several statements are in remarkable harmony with each other. Rev. Nathaniel Bouton, D.D., of Concord, N. H., has furnished us, unsolicited, with the following corroborative and more circumstantial narrative. His personal participation in the transactions he records, and his well-known thoroughness and accuracy in historical research, give peculiar value to his statement.

It should be premised that this narrative embraces those proceedings only which were connected with the origin of the Society. The need of such an Institution had been felt and expressed by the Executive Committee of the United Domestic Missionary Society, and perhaps by others, but no steps had been taken in that direction; and the *idea* itself of a National Society seems to have been original in the minds of those through whose instrumentality this Institution was brought into being. It is a source of gratification that its fountain-head can be so clearly identified.

THE

American Home Missionary Society.

Forasmuch as an inquiry into the origin of the American Home Missionary Society has, of late, assumed a special significance and importance, and various statements have been published concerning it—some of which are erroneous; and, as my name has been brought before the public in relation thereto, primarily without my knowledge, it will not, I trust, be deemed unbecoming in me—agreeably to request—to make a plain historical statement of facts, derived from personal recollections and from authentic documents, which, mostly, have been preserved by me from the beginning.

As preliminary to the essential facts, I must state that, having graduated at the Theological Seminary, Andover, Ms., in September, 1824, I soon afterwards preached as a "candidate" for the First Congregational Church, in Concord, N. H.; but returned to Andover in December following, where I remained, under "a call" for settlement, until about the 20th of March, 1825; occupying a small chamber in the house of Rev. Dr. Porter, and keeping up intimate association with students in the Seminary, especially of the senior class.

The facts within my knowledge relating to the origin and organization of the American Home Missionary Society, may be stated, as they occurred, in the following consecutive order:

The Idea conceived in a Stage-Coach.

I. In the latter part of January, 1825, a number of students rode together in a stage-coach from Andover to Newburyport, to attend the funeral of Mrs. Bartlett, wife of William Bart-

LETT, Esq., one of the founders of the Seminary. Mrs. Bartlett deceased suddenly, on Monday, January 24th, and probably the day of the funeral was the 27th. I started in company with Mr. AARON FOSTER, of the senior class, now pastor of the Congregational Church, in East Charlemont, Ms. During the ride, the conversation turned on the subject of Domestic Missions—the need of enlarged operations, adequate to the growth and extent of our country; especially the importance of providing for the *settlement of ministers*, as fast as new communities should be formed at the West. Who began the conversation, or who participated in it, besides Mr. Foster and myself—and, perhaps, Mr. HIRAM CHAMBERLAIN, then also of the Seminary—I do not distinctly remember; but I do know, that as the conversation proceeded between Mr. Foster and myself, the IDEA of a new and *National Society*, as requisite for the great work, flashed on my mind with great force; and that the conversation on that topic became very earnest and animated, occupying most of the time during the ride thither.

Rev. Mr. CHAMBERLAIN, now of Brownsville, Texas, in a communication to the *New York Times*, of August 14th—dated July 26th, 1860—says, That "while *returning* in the stage together, many missionary plans were proposed and discussed; but no mention was [then] made of a national organization;" but that, "on the evening of the same day," he had an interview alone in a private room of Dr. Porter's house, with Mr. BOUTON, afterward pastor of a church in Concord, N. H., and that "the discussion of missionary plans was *renewed* between us; when Mr. Bouton, holding a key in his hand, and placing it high on the wall, said with great animation and emphasis: "Why not strike a high key at once, and say a National Domestic Missionary Society?" Mr. Chamberlain regards it "as a fixed fact," that the "thought of a National Domestic Missionary Society was thus born in that private room of Dr. Porter's house." Respecting this, I can only say, that I well remember the interview with Mr. Chamberlain on the evening of the funeral, and also the circumstance of striking the key on the wall; but yet the *words*, which he says I uttered, are

not so distinctly in my mind now as the THOUGHT, which I am quite sure was first suggested in the stage-ride *to* Newburyport. There the IDEA was conceived. I think, moreover, that the words which Mr. Chamberlain so well remembers as uttered in that private room, were but the condensed expressions of the thoughts previously in my mind during the day. A communication from Rev. AARON FOSTER, dated July 25th, 1860, published in the *Independent* of September 6th, 1860, both agrees with and confirms my recollections of that ride. The seeming discrepancy between Mr. Foster's statement and Mr. Chamberlain's is explained by the circumstance, that the particular conversation with Mr. Foster was in *going* to Newburyport, and with Mr. Chamberlain in *returning*, and was "resumed" in the evening.

Declamation by Mr. Aaron Foster.

II. The next step in order was a Declamation, spoken in the chapel a few weeks afterwards, before the Porter Rhetorical Society, by Mr. AARON FOSTER. It was on the subject of Domestic Missions—the necessity of a National Society, not only for sending out missionaries, but *for the settlement of pastors.* His declamation was earnest, eloquent and deeply impressive. I listened to it with the more interest, because I thought it an embodiment and expansion of the thoughts advanced in the stage-ride. Dr. Porter was present and expressed unqualified approval both of the matter and manner of the Declamation. This, according to my knowledge and belief, *was the first public utterance on the subject of a National Missionary Society that had a distinct relation to the organization that followed.* It formed one link in the chain!

Action of the "Society of Inquiry."

III. It is well known that, previous to this time, several members of the senior class were deeply interested in the subject of Domestic Missions, and were inquiring into their own duty respecting the matter; but a more general interest was

now awakened in the Seminary. The "Society of Inquiry" which had primary respect to Foreign Missions, now, for the *first time*, took up "systematically" the subject of Domestic Missions. On the 12th of April, 1825, a *special* meeting of the Society was held; when a Dissertation was read by Mr. JOHN MALTBY,* "On the necessity of increased and more efficient exertion to promote missions in our Western States." At the same meeting a "Permanent Committee of six with the addition of the President, was appointed on the subject of Domestic Missions—the Committee having power to add to their number." This *first* Committee consisted of WAKEFIELD GALE, *President*, LUCIUS ALDEN, HIRAM CHAMBERLAIN, JOHN MALTBY, GEORGE C. BECKWITH, LUTHER G. BINGHAM, AARON FOSTER, and GEORGE HOWE — all of the same class. This Committee furnished valuable articles for religious newspapers in different sections of the country; and thus called the attention of the christian community to the subject.

To show the *animus*—the spirit that animated members of the Seminary at this time—I here quote a single paragraph from the Address of Mr. Maltby—before referred to—large extracts from which were published in the Boston *Recorder* and *Telegraph*, August 26th, 1825. It is the more valuable as giving *reasons* for a National Society: "We want a SYSTEM which shall be *one*—one in purpose—one in action—a system aiming not at itinerant missionaries *alone*, but at planting in every little community that is rising up, men of learning and influence, to impress their own character on those communities. * * * * A system, in short, which shall gather the resources of philanthropy, patriotism, and christian sympathy throughout our country, into one vast reservoir, from which a stream shall flow to Georgia, to Louisiana, to Missouri and to Maine. We want a Society in which ALL who have the Spirit of the Gospel—all who love their country—all whose bosoms ever glowed with philanthropy—may unite, without one hesitating or discordant feeling. We want a NATIONAL SOCIETY.

* Late pastor of the Hammond street Cong. Church, in Bangor, Me.

Such a Society *will* do all this; and if such a Society is to be proposed, if the nobly bold design *has been conceived*, of thus giving the blessings and glories of our Republic to the latest generation that shall stand on these shores of being; we shout *success!* but not in arms; let no sect raise its banner—no section stand alone—no party wake to strife; but blow the trumpet in Zion, and ALL SHALL COME!"

Agency and Influence of Dr. Porter.

IV. At this point it is due to the Rev. Dr. PORTER, who, in relation to this movement, was the confidential friend and adviser of the students, to state, that from his first knowledge of the inception of the idea of a National Society, through the whole process of its development, till the Society was organized, he took a lively and efficient interest in it. As stated by Rev. Mr. Chamberlain, in his communication to the *Times*, Dr. Porter was the organ of correspondence with distinguished gentlemen in different parts of the country. His counsel and influence were felt in every stage of the movement. In the Autumn of 1825, he held meetings of conference and consultation with those nterested in the object, as he had opportunity, in Massachusetts,—as well as in Hartford, New Haven, Litchfield, and other places in Connecticut, whither he journeyed soon after the ordination of the missionaries in Boston, September 29th.

Ordination of Missionaries.

V. Growing out of this awakened interest in the Seminary, in Domestic Missions—perhaps operating both as cause and effect—at least *six* young men belonging to the senior class had already decided to devote themselves to missionary labors in the Western or Southern portions of our country. These were HIRAM CHAMBERLAIN, AUGUSTUS POMEROY, LUCIUS ALDEN, JOHN M. ELLIS, LUTHER G. BINGHAM, and AARON FOSTER. In looking about for some Society under whose patronage and commission they might go forth, Mr. Bingham applied to the Connecticut Missionary Society; under the advice and agency of Rev. Dr. Porter, Mr. Foster made application to the Charleston, S. C.

Domestic Missionary Society, and the others to the United Domestic Missionary Society of New York. Upon request of this latter Society, as suggested by Rev. Dr. Porter, *four* of the above-named young men—namely, Pomeroy, Alden, Ellis, and Bingham—on the evening of the day after the Anniversary, that is, the 29th of September, 1825—were ordained as Missionaries, by a Council called for the purpose, in the Old South Church, Boston. Here observe: As it was necessary that these young missionaries should receive ordination before going out, and as most of them were members of Congregational Churches in New England, there was an obvious propriety in their being here ordained according to Congregational usage. Mr. Chamberlain, being a member of Rev. Dr. Spring's Church in New-York, received ordination from a Presbytery. Mr. Foster, in connection with two or three other classmates, found it convenient to be ordained, Oct. 19th, 1825, in Rutland, Vt. And, agreeably to an understanding with the Executive Committee in New York—who had agreed to take *three* of these young missionaries under their patronage—"a request" was made by said Executive Committee, that a council should be called in Boston for their ordination. As this occasion was new, so it was one of great interest, and "was attended by persons interested in the prosperity of Zion from various parts of the United States." Rev. Matthias Bruen, of New York, preached the sermon from 1 Cor. 4 : 1 ; Rev. Brown Emerson, of Salem, Ms., offered the ordaining prayer; Rev. Samuel H. Cox, D.D., of New York, gave the charge; and Rev. Justin Edwards, of Andover, presented the right hand of fellowship.

Thus set apart for the missionary work, Mr. Alden went to Indiana, Mr. Ellis to Illinois, Mr. Pomeroy to Missouri, where, in St. Louis, he met his friend, Rev. Hiram Chamberlain, under commission, likewise from the United Domestic Missionary Society of New York. Rev. Mr. Bingham went to Ohio, under the patronage of the Connecticut Missionary Society, and for several years was pastor of a church in Marietta. Rev. Mr. Foster went to South Carolina, and was for a while pastor of the Presbyterian Church in Pendleton.

Meeting at Rev. Dr. Wisner's, in Boston.

VI. Now mark another step in the series. On the morning succeeding the ordination—the 30th of September, 1825—before the company which the occasion had called together from abroad was dispersed, "several persons from Massachusetts, Connecticut, New York, and South Carolina, providentially met at the house of the Rev. Dr. Wisner, and had their attention called to the desirableness and expediency of forming a National Domestic Missionary Society." The names of these persons are not known to the writer, neither who "called their attention" to the subject. It is reasonable, however, to conjecture, that it was Dr. Porter; inasmuch, as after discussion, it being their *unanimous* opinion "that the formation of such a Society is both desirable and practicable," a Committee was thereupon appointed, consisting of the Rev. Drs. PORTER and EDWARDS, of Andover, and Rev. N. W. TAYLOR, D.D., of New Haven, Ct., to make further inquiries in relation to the subject; and if they should deem it advisable, "invite a meeting of gentlemen friendly to the object, in Boston, some time in the month of January ensuing."

Meeting at Mr. Henry Homes's, in Boston.

VII. In pursuance of correspondence and of arrangements made by the aforesaid Committee, a meeting was called and held on the 11th of January, 1826, at the house of Mr. HENRY HOMES, in Boston. There were present the following persons, some of whose names will be recognized as among the most eminent ministers in New England, for wisdom, station, and influence:

Rev. William Allen, Pres. of Bowdoin College, Me.
" Nathan Lord, then of Amherst, N. H.
" Brown Emerson, of Salem, Ms.
" Elias Cornelius, do.
" Leonard Woods, Prof. Theo. Sem., Andover.
" Ebenezer Porter, do.
" Justin Edwards, Andover, Ms.
" Warren Fay, Charlestown, Ms.

Rev. Sereno E. Dwight, Park St. Church, Boston.
" Benjamin B. Wisner, Old South Church, "
" Thaddeus Osgood, Springfield, Ms.
" Samuel Whittlesey, Cor. Sec. Conn. Miss. Soc., Hartford.

Other distinguished clergymen who could not be present, sent letters of cordial approval—among whom were Rev. Dr. Lyman Beecher, of Litchfield, Conn., and Rev. John H. Church, D.D., of Pelham, N. H.

In the preliminary proceedings of this meeting, it was settled, 1. That in forming a National Society, a UNION of all denominations was not to be attempted as a formal thing. 2. That existing missionary societies were neither to be superseded, except in accordance with their own desire, nor impeded in their operations, but rather to be strengthened and stimulated. These principles being established, it was then *unanimously resolved*, "That in the opinion of this meeting, it is expedient to attempt the formation of a National Domestic Missionary Society."

A form of a CONSTITUTION, was then reported by the aforesaid Committee, "which was considered and approved, *as suitable to be recommended* to a meeting hereafter to be convened, for the purpose of forming the proposed Society."

But at this stage of the meeting, questions of prudence and expediency arose as to the best modes of proceeding in calling a general meeting or convention to form a National Society: 1. Where and by whom shall such convention be called? 2. Shall the Convention be independent of any existing Society? or, 3. "Shall the United Domestic Missionary Society of New York *be requested* to call such a Convention in connection with their annual meeting in May ensuing, for the purpose of acting on the plan of a National Society now proposed?" 4. Shall that Society *be requested* to become the National Society—modifying its constitution to suit the case? 5. If a convention is otherwise convened, and a National Society formed, shall the New York Society be *invited* to become auxiliary?

Here, be it observed, that there were various *local* Missionary

Societies in existence at this time, whose interests or fields of labor might be affected by a National Society: such were the New Hampshire, Massachusetts, and Connecticut Missionary Societies; the Board of Missions of the General Assembly of the Presbyterian Church; and, besides many smaller Societies,—the United Domestic Missionary Society of New York. In their laudable zeal to supply the destitutions of our country, these several Societies did not hesitate to extend their operations even beyond their *appropriate*—at least *local*—spheres. Even the New Hampshire Missionary Society had sent missionaries into Maine, Vermont, Northern New York, and to Canada; while the Connecticut Society was stretching its labors into Western New York, Ohio, Pennsylvania, Indiana, Kentucky, Tennessee, Missouri and Louisiana. Especially, was the United Domestic Missionary Society of New York—then young, vigorous, and enterprising—performing a noble work not only in its own State, but as much farther as its funds would allow. This latter Society was formed in May, 1822, by delegates from TEN small and local Missionary Societies, all within the State of New York. The delegates were mostly of the Presbyterian and Dutch Reformed denominations; but laying aside denominational preferences, were willing to *unite* in one Society for the purpose of greater efficiency in giving the Gospel to the destitute. "This Society was not in any sense a denominational institution." Its Executive Board of Officers were men of large views, watching "the signs of the times," and ready to acquiesce in any well devised plan to extend the sphere of missionary operations. In 1826, the income of this Society was about $11,800; it employed 127 missionaries, of whom *one hundred* were in the State of New York, 1 in Vermont, 1 in New Jersey, 7 in Pennsylvania, 7 in Ohio, 1 in Michigan, 4 in Indiana, 3 in Missouri, 1 in Illinois, 1 in East Florida, and 1 in Lower Canada.

In this state of things, it was natural—certainly it was courteous—that the gentlemen in consultation in Boston, for forming a National Society, should have regard to the United Domestic Missionary Society in New York. The seat of its

operations was the central metropolis of population, wealth, and influence in the Union; it already had under commission three young missionaries from the Congregational churches of New England, whose hearts were all aglow for a National work; hence, after discussing the above questions of expediency, it was *unanimously voted*, as desirable, "that the more general meeting should be called by the Executive Committee of the United Domestic Missionary Society; and that that Society should become the American Domestic Missionary Society, should no special reasons occur to render such a measure inexpedient." Rev. Drs. Porter, Edwards, and Wisner were, at the same meeting, appointed a committee to communicate all these proceedings to the Corresponding Secretary of the United Domestic Missionary Society—Rev. Absalom Peters—and to correspond with the Executive Committee of that Society, and with others, *if necessary*, for the purpose of effecting, in the best manner, the establishment of the proposed National Society.

On the next day, 12th, after the adjournment of the meeting, Rev. Absalom Peters Rev. Matthias Bruen, and Mr. Archibald Falconer, delegates from the *Executive Committee* in New York, and the Rev. Walter Chapin, from Woodstock, Vt., who had designed to attend the meeting, arrived in Boston—having been detained by the badness of the roads. The proceedings, however, were all communicated to them, and "they were pleased to express their unqualified approbation."

Before this meeting was adjourned, Rev. President Allen offered a "Prayer of thanks to Almighty God," in which even now we most heartily join, "for the cordiality and harmony which had characterized the proceedings of the brethren assembled; and for the auspicious result of their deliberations; and commended the design and the interests of our American Zion, and of the Church throughout the world, to the Divine blessing!"

Circular, calling a Convention.

VIII. The next important step in order was the issuing of a Circular—agreeably to the "request" of the Boston meeting—

on the 13th of March, 1826, by the Executive Committee of the United Domestic Missionary Society of New York; which was "addressed to a large number of the Congregational, Presbyterian and Dutch Reformed Churches in all parts of the United States," inviting them "to convene at the Session Room of the Brick Presbyterian Church in New York, on Wednesday, the 10th day of May next, *for the purpose of forming an* AMERICAN HOME MISSIONARY SOCIETY." This circular was signed by Absalom Peters, Corresponding Secretary; Peter Hawes, Treasurer; Stephen Lockwood, Recording Secretary; and by John D. Keese, *Chairman;* Gardiner Spring, James M. Mathews, Thomas McAuley, Elihu W. Baldwin, John Nitchie, Eleazer Lord, Knowles Taylor, Archibald Falconer, and Thomas Webster, *Executive Committee.* In their circular Address, they state, as one reason for the proposed Society, that it is "their decided conviction that mere *local* efforts must be forever inadequate to accomplish the wishes of the benevolent." Appended to the circular, were extracts from the minutes of the meeting in Boston, of January 11, 1826, furnished by Rev. Dr. Wisner; and a recommendatory letter signed by those venerable and honored servants of Christ, Rev. Drs. SAMUEL MILLER and ARCHIBALD ALEXANDER, of the Theological Seminary, at Princeton, in which they say: "We rejoice to hear that there is a plan in contemplation for forming a Domestic Missionary Society on a much larger scale than has heretofore existed."

Meeting of the Convention.

IX. The way being thus prepared, the auspicious day arrived, when the IDEA conceived in the stage-ride to Newburyport, and first *publicly* uttered by Mr. AARON FOSTER, was to be realized. At the hour and place appointed, there were assembled in Convention *one hundred and twenty-six Ministers and Laymen*, from thirteen States and Territories of the Union! Many of them were gentlemen of high official positions, and of commanding influence in the state, in the churches and in institutions of learning. Their names are on record. They were of at least four Christian denominations—Congregational, Presbyterian,

Dutch Reformed and Associate Reformed; yet with no sectarian or denominational ends to gain or even to desire!* Of this august Convention of Christian men, Rev. JEREMIAH DAY, D.D., President of Yale College, was chosen Chairman, and Rev. Thomas De Witt, D.D., and Rev. John Chester, D.D., Secretaries.

Now mark and admire the wisdom and order of their proceedings: 1. The Rev. Matthias Bruen, in behalf of the Executive Committee of the United Domestic Missionary Society, stated the OBJECT of the meeting. 2. On motion of Rev. Dr. Porter, of Andover, seconded by Rev. C. C. Cuyler, of the Reformed Dutch Church, Poughkeepsie, N. Y., it was *Resolved*, That the Convention is now prepared to receive any proposition which the Executive Committee of said Society may introduce, relative to the OBJECT of this meeting. 3. The Rev. Absalom Peters, Corresponding Secretary, announced that the Executive Committee had intrusted him with the *form of a Constitution*, which they would recommend to be made the basis of the contemplated National Society. The Constitution was read. 4. On motion of Hon. Chancellor Kent, seconded by Rev. Dr. Bates, President of Middlebury College, Vt., it was *Resolved*, That the Convention entirely approve of the proposed plan of a National Home Missionary Society, and that they will now proceed to consider the Constitution presented.

The Constitution approved by the Convention.

X. The Constitution was then read, article by article, and after discussion and amendment, WAS APPROVED.

But at this point, important questions arise respecting the Constitution, which was "approved" with so much unanimity

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* Not being able to attend this Convention, I may be excused for here introducing an extract from the letter dated "Concord, May 1, 1826;" the original of which is still preserved, which I sent to Rev. Dr. Peters, in answer to the invitation contained in the circular: "My acquaintance with some of the first steps taken towards the proposed object; the privilege of uniting in prayer to the Great Head of the Church for direction in regard to it, with a *few*, who, I believe, were the first to speak of it; a full conviction of its expediency and importance, create in me a deep and unusual interest for the result of the meeting. May the Lord guide the deliberations of those who convene, and make the contemplated Society a river of life to the American people, and a glory in the midst of them."

by the Convention. 1. Was it the Constitution of the United Domestic Missionary Society, simply "modified to suit the case?" or, 2. Was it the Constitution proposed at the meeting in Boston, January 11, and "*approved as suitable to be recommended* to a general meeting?" or, 3. Was it a new Constitution jointly agreed upon by the Boston Committee and the Executive Committee of the United Domestic Missionary Society?

Happily, on these questions, we are able to speak with knowledge, and, therefore, with assurance. The FACTS are these: 1. The Constitution which was "approved by the meeting in Boston, January 11, 1826, as *suitable to be recommended* to a general meeting," was forwarded to, or put into the hands of, the Executive Committee of the Society in New York. 2. At successive meetings, held by said Executive Committee, this *Boston Constitution* was considered article by article, was amended wherein it was necessary, and approved. 3. Finally, previous to the 10th of May, 1826, that Constitution so revised, amended, approved—and accepted by the Boston Committee—was *unanimously adopted* by the Executive Committee of the Domestic Missionary Society of New York, to be recommended to the Convention "as the basis of the contemplated National Society." We therefore repeat: *That the Constitution offered to the Convention by Dr. Peters, in behalf of the Executive Committee in New York, was in its* ORIGINAL *form, the Constitution "approved by the Boston meeting;" and that that Constitution as amended by the Convention, was approved as the* CONSTITUTION *for the* AMERICAN HOME MISSIONARY SOCIETY.

With two or three inconsiderable amendments made according to its own provisions, that Constitution remains to this day!

But to return to the Convention. One further step only remained to be taken by this noble body of Christian men. On motion of Rev. James Blythe, D.D., of Kentucky, seconded by Rev. James Richards, D.D., of Auburn Theological Seminary, it was *Resolved*, "That the Convention having approved the proposed Constitution, recommend to the United Domestic Missionary Society, to adopt the same and become the American Home Missionary Society."

The Constitution Adopted.

XI. It was now left for the United Domestic Missionary Society of New York, to adopt or reject the recommendation of the Convention. Accordingly, on Friday the 12th of May, 1826, the Fourth Anniversary of the United Domestic Missionary Society was held—the proceedings of the National Convention communicated; and on motion of Rev. B. B. Wisner, of Boston, seconded by Rev. Wm. R. De Witt, of Harrisburgh, Pa., it was *Resolved:* "That the recommendation of the Convention be adopted; and that the United Domestic Missionary Society now become the American Home Missionary Society, UNDER THE CONSTITUTION RECOMMENDED BY THE CONVENTION."

In the *sense* and *manner* thus fully explained, the United Domestic Missionary Society of New York, "BECAME" the American Home Missionary Society. It was "*superseded* in accordance with its own desire." A "*local*" gave way to a *National* Society; or in the language of its own Secretary, "it was MERGED in the National Institution."

It was also provided in the change, that the Life Directors and Life Members of the former Society, should be recognized as Life Directors and Life Members of the latter.

Then the AMERICAN HOME MISSIONARY SOCIETY proceeded to the choice of officers according to the provisions of its Constitution; and it is most worthy of note, that the officers elected the first year were from *sixteen* States, and from the *Congregational*, *Presbyterian*, *Dutch Reformed*, and *Associate Reformed Churches.*

As corroborative, in general, of the historic origin of this Society, given above, I would here state, that about one year subsequently, that is, January 25th, 1827, the "Boston Society for Home Missions" was formed, at a meeting of citizens in Marlboro' Hotel, which was addressed by *Jeremiah Evarts*, Esq., Rev. *Dr. Wisner*, and Hon. *Samuel Hubbard.* Hon. JOHN TAPPAN was chosen President, and Rev. B. B. WISNER, Secretary. The main object of this Society was to aid, by its funds, the American Home Missionary Society. In the official Address

to the public, accompanying a notice of the formation of the Boston Society, published in the *Recorder* and *Telegraph*, February 2, 1827, it is urged as a motive for contributing to its funds, that "within the last year the *American Home Missionary Society* has been formed. This Society originated in this Commonwealth, and its object here is well understood. We are assured it is regarded by our churches generally with approbation." This testimony is important, as given by those who knew the facts at the time of their occurrence!

The foregoing I respectfully submit to all concerned, as the FACTS OF HISTORY, in relation to the ORIGIN and ORGANIZATION of the American Home Missionary Society. I leave others to draw inferences and conclusions from these historical premises. In particular, I beg leave to submit these FACTS to our Brethren of the General Assembly (N. S.) of the Presbyterian Church, held at Wilmington, 1859, and that at Pittsburgh, in May, 1860; and to request them, with the members generally of that church, candidly to compare the above series of facts with the statements and inferences made in the "Report of the General Assembly's Commission of Investigation." See Pamphlet Report, 1860, Sec. II., pp. 5–8. One thing I think must be clear to every candid mind, namely, the organization of the American Home Missionary Society, which has now been in successful operation thirty-four years, was only the development of a germ—the realization of a single IDEA; the issue of steps that followed each other in regular order; links in a perfect chain, formed and welded by the invisible hand of Divine Providence! The United Domestic Missionary Society, located in the city of New York, was a favorable *accident* in the series of events; but the formation of a National Society was sure, with or without the consent of that body. The primary impulses and causes that led to it were all *ab extra*—independent of that organization. Virtually, the matter was decided by the meeting in Boston, on the 11th of January, 1826. Then and there the mold of a National Domestic Missionary Society was cast. Had the Executive Committee of the New York Society declined the

"request" to call a National Convention for the purpose proposed, a Convention would assuredly have been called in some other way; had that Society, at last, rejected the Constitution "approved" by the Convention, that same Constitution would have been a rallying center for the "friends of Missions from all parts of the United States," who had approved of it! As the result was, however, it was *well*—VERY WELL! In the whole course of events, from the providential inception of the idea in the stage-coach, to its realization in the organization of the National Society, we behold an illustration of the "wonder-working Providence of Zion's Saviour!" To him belongs all the praise! A Society arose in strength, on a broad national platform—unsectarian—undenominational—but of evangelical spirit; and a noble work has it been the means of accomplishing for the honor of our Redeemer, for the good of our country, and of the world. May God's blessing ever rest upon it!

NATHANIEL BOUTON.

CONCORD, N. H., September 11, 1860.

THE

GREAT COMMISSION

AND

ITS FULFILLMENT BY THE PREACHER.

BY

C. H. CARPENTER,

MISSIONARY TO THE KARENS.

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THE GREAT COMMISSION AND ITS FULFILLMENT BY THE PREACHER.

I. The Christian a Soldier and Slave.

[This paper with its companion, entitled "The Great Commission and its Fulfillment by the Church," was prepared by request of the Boardman Society of Missionary Inquiry of Newton Theological Institution, and read to them April 24, 1873. The writer has changed the form and matter of the address somewhat, and now affectionately dedicates it to his brethren who are preparing for the Christian ministry. May they weigh well the thoughts presented, and may the Father of lights guide each of them to that part of the world-field where he is most needed. Then will those whom Jesus has redeemed to God by his blood out of every kindred, and tongue, and people, and nation, be gathered in, and all will praise and rejoice together at the last, world without end.]

Two figures are frequently employed in the New Testament to illustrate the relation of Christ's disciples to their Lord, and the nature of their service. One is that of the "soldier," στρατιώτης, which, with its cognates, is used for this purpose seven times. (2 Tim. ii. 3, 4, *ter;* 1 Tim. i. 18, *bis;* 2 Cor. x. 3, 4, *bis.*) To the same figure belong the armor and weapons described in Eph. vi. 11 *sqq.* and other passages.

The other is that of the "servant," δοῦλος. Mary sweetly surrendered herself to the Divine Will, accepting the obloquy and the pain, saying, "Behold the bond-maid," δούλη, "of the Lord." From that first chapter of the Gospel, down to the closing chapter of Revelation, where the angel declares, after the glorious vision of the New Jerusalem, that he was sent "to show unto the bond-servants," δούλοις, "of the Lord God, the things which must shortly be done," this word and its cognates are used in the spiritual sense of Christians, and preëminently of Christian ministers, forty-seven times.

I need not remind you, brethren, that in the light of Scripture, servitude of one kind or another, debasing or ennobling, is inevitable to man. The children of this world are represented as in bondage to divers lusts and pleasures, — to their own belly, — to idols; as the slaves of Mammon, of sin, and the law of sin. The word used to express this idea of servitude to sin is δοῦλος or δουλούειν. The sinner is a slave, sold under sin; sin possesses and controls, and, in controlling, degrades and destroys him. The same word is used more frequently than all others, to indicate our relation to the Saviour. He has freed us from the wretched bondage of sin and bound us to himself in a bondage, blessed indeed, but more absolute than the other.

It is well established that slavery of as absolute a type as any, existed among the ancient Greeks. Their language was rich in words denoting the various classes of servants. There were the διάκονος, the ὑπηρέτης, the οἰκέτης, the θεράπων, the παῖς, the ἀνδράποδον, the δοῦλος, and others, more than a score in all, all of them differing in grade of service, or the degree of their subjection. Of these terms eight at least are used in the New Testament. The very strongest of all is chosen to indicate our relation to Christ. We are the δούλοι. He is the κύριος or δεσπότης. Paul and James, Peter, Jude, and John, take this strongest of terms in the language in which they wrote to indicate their own relation and that of all Christians, to the Lord, Christ. That relation is fixed and absolute. "Servant" cannot express it. The sound may be odious, but we are what the New Testament calls us, the *slaves* of Christ, or He is nothing to us but a judge. There are, of course, other and more endearing relations between the soul and its Saviour, expressed by other terms, but as this one has a special and important bearing on our subject, we must consider it briefly.

We observe, then, that our relation to Christ is that of *slave*, not "servant," because, —

(*a.*) The service required of us is *unlimited* and *unconditional*. The Master is pleased to give precious promises and rewards to his people, but He makes no bargains with them. We are to work for Him without any contract as between employer and employé. All of our time and strength is to be given, not to some one specified work, in some specified place, for wages mutually agreed upon, but we are to go anywhere He leads, though it be to death; we are to do anything He indicates, though it be to pluck out an eye, accepting thankfully the subsistence and spiritual comfort which He provides.

(*b.*) We are in the *power* of God. Our life, spiritual and physical, health, person, property, and friends are ever in his hands. He doeth according to his will with them and none can stay his hand. Not so the servant.

(*c.*) We are the *property* of God. He created, preserves, and has redeemed us. All that we have and may acquire, all that we are and may become, our whole spirit, soul and body are his by indefeasible right. We cannot gain a title to any part of ourselves. Not so of the servant to a human master.

(*d.*) Our very *wills* must be brought into subjection to the will of our Lord. In the case of slaves to men even, the will of the slave is not necessarily contrary to the will of the master. His service is involuntary only in case of a conflict of wills and compulsion. He has the largest liberty to do his master's will and be happy in doing it, *if he can.* The Christian has just that degree of liberty and no more. His service will be voluntary, if his heart is right, but it is never optional for him to do, or not to do the will of his Lord. "Our wills are ours," perhaps, but only to make them God's. Until the will is thus subject, there can be no deep piety and no maturity of Christian character.

In Bible language, then, we are in bondage to God, to the law of God, to the living and true God, and to the Lord Jesus Christ. We are the slaves of the Lord Jesus (*cf.* Phil. ii. 22), but observe that the service required is full of responsibility. This Master of ours would have his slaves idle, unthrifty, prodigal, or disobedient even, — anything in the world rather than *eye-servants.* Therefore He compares Himself to a lord gone to a far country. He compares us to *stewards* put in trust of vast possessions to be employed according to our best judgment for his benefit. A strict account is to be rendered at his return. According to our fidelity and practical wisdom (Matt. xxiv. 45; Luke xii. 42–47) in the management of these trusts, will be our reward. Observe also that we are to serve in newness of spirit, *by love.* As the East extended becomes the West, so this bondage in Christ becomes perfect freedom. As Paul says (Rom. xiv. 18), "He that doeth bond-service to Christ *in these things*, that is in *righteousness, peace, and joy* in the Holy Ghost, is acceptable to God, and approved of men."

As to the *soldier*, we know that cowardice, insubordination, desertion, and sleeping on guard are capital offenses. Valor, *esprit du*

corps, patience under hardship, self-sacrifice, and absolute, unhesitating obedience, are his cardinal virtues. Masters of the art of war are beginning to understand that the good soldier is made by discipline of the individual more than by battalion drill, — by *character* more than by knowledge or skill in the manual of arms. The Roman sentinel standing calmly at his post by the city gate while the cinders and sulphurous breath of the volcano slowly envelop and stifle him, is an example of the true soldier; the Light Brigade riding into the teeth of death at Balaklava, every one of the six hundred knowing that the order was a blunder, and death the wages of obedience, is an example of that unhesitating, self-sacrificing loyalty which the service of an earthly monarch demands. Does our glorious Lord — the King eternal, immortal, and invisible, but seeing and searching all — require less? Are we to please ourselves, or Him who hath chosen us to be soldiers? Are we not bound to forget and forego all personal preferences and considerations, and obey, regardless of all but our leader's will?

If so, as we all acknowledge, then to you, dear brethren, to these willing and happy slaves of the blessed Lord, to these loyal and valiant soldiers of the great Captain, Jesus, comes his solemn, parting injunction, "*Go* YE *into all the world and preach the gospel to every creature.*" These words constitute the commission of every Christian preacher alike. It is this or none. We are called, if called at all, under that commission. Each one of you, brethren, is called *to be* Christ's brave, loyal, and patient soldier, — his cheerful, devoted, and intelligent slave in the gospel; you are called *to do* the most you possibly can for his glory in leading a lost world from sin to holiness; as under the very eye of the General-in-chief to sell your lives as dearly as possible in this war of the *great* rebellion.[1]

II. Personal Duty of the Preacher.

Let us consider the great question of personal duty with a single eye to God's will in the matter. As we have endeavored to show in the other paper, unless the divine principle of the equal diffusion of the gospel is adopted, the Church has no conceivable rule of action or duty. Without it the disposition of forces and means for the evangelization of the world must be made by hap-

[1] In this connection, please read the companion paper entitled, *The Great Commission and its Fulfillment by the Church.*

hazard. The battle must be fought without a plan. With that principle inscribed upon our banners, working toward its fulfillment as faithfully and rapidly as possible, our path is plain; the boundless blessing of the Lord is sure. If this principle is divine, it is intended for the guidance of every preacher, as well as of the Church. Every young minister in the land should keep it steadily in view. If he is fitted by superior intelligence and greater devotion than the flock, to be a real *leader* of the flock, he will see to it that this principle is carried out, so far as he is concerned, impartially. Accounting himself the slave of the best of masters, he will ignore all personal preferences of course. Remembering that the churches generally are selfishly "covetous of the best gifts," he will not be too ready to interpret the call of those churches as providential, to the prejudice of the voiceless millions beyond the sea. He will consider the question of his personal fitness for the work, but of this, he will candidly admit that disinterested Christian men, familiar with the requirements of the foreign work, are the best judges. Up to the point of offering himself, or not, to the Missionary Board, each brother must decide for himself this question of his individual duty to the heathen. We may rejoice that it is so, but we insist that every one should give the subject careful and prayerful consideration with the distinct feeling that *it may be his duty to go.* Every one should decide what his own duty is, in the light of all the truth and all the facts that he can get. The decision should be made conscientiously as in the presence of a kind but absolute Master. His word is direct and personal: "*Go ye into all the world.*"

III. Need of Ministers at Home.

There is, however, an alleged paucity of ministers at home. There are not a few large and wealthy churches unsupplied with pastors, and there are a still larger number of the feebler churches which have not the regular ministry of the word. The difficulty seems to be partly with the churches, in that they will not accept the services of men of ordinary talent, — and partly with the ministry, in that they shrink from entering the humbler and more ill-paid positions. It may be, also, that there is a deeper defect in our *policy.* I mean, *first,* the policy of multiplying churches by division and subdivision within the denomination, — and without, by the wasteful rivalry of sects, until weakness in home and foreign work

ensues; and *secondly*, the still more fatal policy of throwing upon ministers as professional labor, much that private Christians ought for their own profit to do as a labor of love, and which they could thus do more successfully, perhaps, than the pastor in his official capacity.

It is true, doubtless, that every young minister of good parts, and every one of devoted piety, could find work enough to do at home that is worth doing and needs doing; but that does not settle the question of his duty. Even granting that there is a paucity of ministers at home, the question is not settled. It is hardly a question of greater or less usefulness, the results of gospel labor resting mainly with God, and the measure of one's usefulness being beyond the determination of man. It is rather a question of *relative destitution*. In this, the wayfaring man, though a fool, need not err. Gospel privileges and the means of grace can be discerned and measured with sufficient exactness for comparison by men. As faithful stewards we *must* look squarely and prayerfully at the infinitely greater destitution — the *famine* of the gospel in foreign lands.

In the other paper (p. 12) we showed from the Baptist Year Book that on the average there is one Baptist minister in this country to every three and a third thousand inhabitants, including infants and children. Besides the infants, several hundreds may be deducted from the number for Roman Catholics, for whom almost nothing is attempted by Protestant ministers and churches. There is some local destitution in the home field, no doubt, owing to an unequal distribution of the ministry, but as to the *average supply*, a foreign missionary will be excused, perhaps, if he cannot agree that one professional minister to that number of people is not enough. If deacons and pious men and women would do only as much Christian labor as their own spiritual health absolutely requires, he ventures to assert that the present supply of Baptist ministers alone would be ample for the whole country.

But the height of our religious self-aggrandizement is not yet reached. We must not ignore what the other great evangelical denominations are doing for this land. Nine tenths of the sermons preached in Congregational, Presbyterian, or Methodist churches, would occasion no doctrinal criticism if preached in our own churches. They make known the way of salvation. Through their preaching we rejoice to believe that myriads of the precious souls of

our countrymen are saved. If we add the religious labor of these denominations to our own, what a plethora of the means of grace do we discover!

In many of our cities a state of things like this is not very uncommon: At the intersection of two of the principal streets in Philadelphia, three costly churches have been reared by congregations of the Baptist, Methodist, and Presbyterian orders respectively. Three of the ablest men in these denominations minister there to audiences which might with ease be gathered under the instruction of either one. A million of dollars, probably, were expended in the sites and building of these ornamental piles of freestone and marble, whereas a fourth of the sum would have provided a neat and substantial structure, ample for the use of the three assemblies combined. In the interest of money, the deterioration of buildings, insurance, music, the support of two pastors and other superfluous expenses, those Christian churches on adjacent street corners squander upon themselves half as much, at least, as is given by 20,000 churches of our faith in America for the salvation of the entire heathen world. New York eclipses Philadelphia, and Boston is not far behind.

In the so-called destitute West a somewhat different but similar state of things prevails. I quote from one who was for several years a zealous and successful home misssionary in that region. "Cheyenne," he says, "with a population of 1,500, has four Protestant ministers. Laramie, with 1,000 people, has four Protestant ministers. In the new town of Greeley, there are already six church organizations. Another town west of the Missouri with less than 2,000 people, has six Protestant ministers. In another, with 2,500 people, eight ministers struggle for a foothold; and so it is all through the West and East. Almost every village has from three to six ministers; and this in a country where all hear of Christ; where the Bible is within reach of all; where there are five million Christians to preach Christ to the masses; where all through the "needy West," five denominations are vying with each other in the work of planting the gospel." The Christian logic and fidelity of that hero — for he has proved himself a hero in the service of his country as well as in spiritual warfare — carried him from a successful ministry in one of the wickedest and most heathenish places on this continent to Japan, where the writer found him last June, enthusiastic but patient, perfectly contented, his heart at rest, because

he believed with all his soul that Christ would have him *there*, in the place which seemed to him, of all accessible places on the globe, the most destitute. Would not a little straightforward thinking, with submissive prayer for divine guidance, send many of our young pastors in the same direction?[1]

IV. Only one "Call" for Minister or Missionary.

"I grant," says one, "the absolute claims of God, and the Christian's freedom and joy in absolute subjection to his will, but I am not conscious of a call to the foreign field."

None of us doubt the necessity of an "inward call" to the special, exclusive work of the ministry. Even of that call, however, so good and wise a man as Andrew Fuller has written ("Works," iii. p. 793), "Whoever possesses the essential qualifications for the Christian ministry, is called of God to exercise them." May we not say with equal or greater assurance, — Whoever of Christ's ministers possesses the essential qualifications for foreign missionary service, is called of God to exercise them? We should doubtless include among those qualifications an inward desire or sense of duty impelling the subject of it to the work. But how shall this desire or sense of duty to the heathen arise?

Some persons may have received a distinct, supernatural call to the specific work of preaching among the heathen, as did Paul and Barnabas, though it appears doubtful from the narrative whether their call to the foreign work came originally to themselves or through others. Speaking for myself, however, I cannot say that I ever received such a call, nor do I know of a single foreign missionary who professes to have received one. All with whom I have conversed on the subject have affirmed that their minds were drawn in that direction by a consideration of the greater destitution of the heathen, and by a sense of their desperate condition. The statements of returned missionaries, or reading, contemplation, and prayer, have fastened the idea within them that the heathen whom God would save by the gospel equally with Christian people, have it not, and are therefore in the way of hopeless, eternal ruin. The sense of *duty* followed. Duty is duty. No vow, no mandate of

[1] Out of twenty men under appointment by the American Board in May, 1873, six had served successfully as pastors at home.

angel, can oblige the true soul more than simple duty. And the sense of duty grew until it became a consuming fire in the bones.

I appeal to you, dear brethren; have any of you received, or do you ever expect to receive a distinct, supernatural call to preach the gospel in the city of Boston, or in any other city, or in the country? *Did your call to preach include the idea of locality at all?* How then do you know that you are *not* called that you might preach the unsearchable riches of Christ to the heathen? "One Lord, one faith, one baptism." We add, one field, one commission for all ministers, *one call* for all ministers.

Let none of us be so illogical as to infer, because the field is the world, that it makes no difference where we labor; that we are at liberty to go anywhere we please, provided we preach. Are we not filial sons? A filial son will go where his father needs help most; it may be in the hay-field, or the garden, or the kitchen; or it may be in driving the cows to pasture, or in going to mill. If the Christian merchant is Christ's steward, bound to bestow his goods where they will bring richest returns for the Master, the Christian minister is none the less a steward, bound to invest his "talents" where they will bring the highest "usury." A call to the ministry, as I understand it, is no less than a call to preach Christ's gospel just where there is the greatest lack, the most need of preaching, provided one can get there. We are to make the most of ourselves for Christ and for men. Is there really more lack of preachers at the East, or in the West? Is there greater destitution at the West, or in the foreign field? Just here it must be remembered that we are in no danger of *underrating* the claims and needs of our own kindred and country. The danger to be guarded against is all the other way. In all honesty, where are immortal souls dying thickest and fastest? Where are the ministers of salvation fewest? Where is the conflict most unequal? Where can *I* sell the life which Jesus has redeemed most dearly? Where can I aid the Captain of my salvation to bring the most sons to glory?

In settling such momentous questions, vague impressions are not to be trusted. *Vague impressions*, I repeat, *are not to be trusted.* The judgment and reason, the Christian conscience and affections must be powerfully exercised. Importunate prayer for light and guidance must long be offered. To be quite frank, it appears to me that the only reason why the volunteers for foreign service are so

few, is that young ministers do not think about these things. Some of them seem *not to dare* to give this subject a candid, prayerful, *personal* consideration, when, on the contrary, none should dare to *abstain* from such a consideration.

V. The Presumption is to go.

In the light, then, of the great commission, considering the comparative wants of the home and foreign fields, do we hazard the charge of unfairness or extravagance, when we assert that no young minister has any right or warrant of Scripture to *assume* that his field of labor is in his own land? After long and careful thought, I affirm without hesitation that the presumption for us all ought to be, and, until Christian light and knowledge are somewhat equally diffused over the whole earth, the presumption sometime will be that if we are called to preach professionally, we are called to go to the heathen, unless we can show valid reasons to the contrary. For your own sakes, brethren, as well as for the sake of the perishing, may God help you all to be honest and loyal in this matter! May He guide each of you to the fields of labor where you are most needed!

VI. Objections and Misapprehensions considered.

Some of the most common objections to this service, and some popular misapprehensions as to missionary work, will be briefly considered.

(1.) There is the first great trial in the separation from friends, home, and country. None can take this step without feeling in his heart of hearts the searching test which our Saviour applied when He said, "He that loveth father and mother more than me, is not worthy of me." Not to speak now of the sure consolations of the gospel, however, men can "get used" to almost anything. Young missionaries go out at a favorable age for so great a change as that of country and climate. If they have chosen brave and true women for their wives, they find in their companionship continual help and blessing. Homesickness wears away. The heart heals. Home-letters and papers soon come regularly every week or fortnight. Public telegrams come almost daily. It is not long before you take a lively interest in the affairs of the East. You become a citizen of Asia, — rather of the world. Soon, with a house and family and

soul-satisfying work of your own, Burmah is your *home;* the dusky disciples who hear and do the word of God are your mother and your brethren.

(2.) Another objection often raised is on the score of *health.* This may be viewed in its relation to personal fitness for the work. Without a fair constitution and a fair measure of health, comparatively little can be done ordinarily in the foreign field.

But a specious form of the selfish view is oftener taken. "Is it not one's duty," we are asked, "to consult health, to seek to live long for God?" It is wrong indeed to shorten one's days needlessly, or by selfish indulgence, but to pay supreme regard to health and longevity is to violate the principle laid down by our Lord, "He that loveth his life shall lose it," etc. If considerations of health and length of days had been allowed to prevail, who would have enlisted to save the life of the nation during the late war? Who likewise would ever cross the stormy sea and settle in tropical lands to save poor pagans from eternal death? Many say "The hot weather does not agree with *me.*" With some this objection is valid, no doubt. There may be a *peculiar* susceptibility to disease under exposure to the heat of the tropics which would fairly excuse a faithful man from going to those regions. To all such Northern China and Japan, where the climate is nearly like our own, are now opened. It should be remembered, however, that there are *no* white men with whom continuous hot weather agrees; but I have seen many men, and slender, weak women, too, who had less strength and weaker constitutions than many of those who urge this excuse *appear* to have, and yet, because of their faith and stout heart, they were permitted to make the gospel known where it had never been heard before, and were honored in the saving of souls that but for them had perished forever.

Here I would say emphatically, let no one start on such a mission who does not seek that which he feels to be of infinitely more importance than his own life and health. Let no one go who is not willing to sacrifice either or both, if necessary for Christ's sake. With him it is a few years more or less of earthly life, a trifle more or less of physical suffering. With the heathen whom he goes to save, it is a question of spiritual life or death, an eternity of bliss or woe.

When the news of the late dangerous illness of the Prince of

Wales reached Bombay by telegraph, a few Parsee gentlemen happened to be together, celebrating a religious festival. In their enthusiastic loyalty, they burned incense and sandal-wood, after the manner of Zoroaster's disciples. They offered vows and prayed that *the Almighty would take two years out of the life of each of them and add the same to the life of their prince*, thus averting sorrow from his royal mother, his wife, and the entire British Empire. And is the abbreviation or loss even of our mortal lives to be regretted, if only it be in the blessed service of our adorable King? If it could be proved that the tropics were not designed for the abode of white men, those whom Christ died to redeem are there perishing.

Shall not the Christian minister defy a deadly climate and try to save them? Christ gave Himself for us. Is it not a privilege for us in turn to be offered with the Apostle "on the sacrifice and service of *others'* faith?" Thus we may depart from earthly toil and care, and be with Christ forever.

Blessed as such sacrifice would be, however, we maintain that it is not exacted from the missionary to Asia, save in exceptional cases. Life in India is not like life on the West Coast. It is not a "living death." There are many "creature comforts." Home vigor gradually oozes away indeed, but the process is painless, and statistics prove that our missionaries last, on the average, as many years as ministers at home. The path of duty is the best, as well as the only honorable path, and it brings the most happiness, even though it leads one to far-off lands and unhealthy climes, yea, though it leads through the valley of the shadow of death.

(3.) One objection often raised and honestly enough entertained, no doubt, is that the subject "has no talent for language." It is plain, nevertheless, that he has enough of that talent to acquire his own, the most difficult of languages, quite perfectly. Young men who have been through a course of study, have also become more or less accustomed to the study of other languages. Mathematics or the natural sciences may come to them more easily than Greek, but if any one of them was put down in a heathen country where he would be surrounded from morning till night for years by people who will talk to him in their own tongue and cannot understand a word of his, he could not fail to get a fair, working knowledge of that language in time. He might not be able to preach in it in eight months as Kelley did in Shan, but two or three years at long-

est would show great advance towards a mastery of the most difficult of Oriental languages. A peculiar gift of this kind is not necessary, nor is the absence of it a valid excuse for not offering one's self for the foreign mission service.

(4.) Another popular delusion is that the foreign missionary is so far cut off from opportunities of self-improvement, and is so restricted to association with his social and intellectual inferiors, that his *powers of mind deteriorate.* Facilities for the study of the literature and science of the day *are* wanting for the most part. Neither are the varied and heavy cares and the frequent interruptions of a station missionary favorable to regular and profound study in any direction. Time, and the apparatus for learning, and the stimulus of literary companionship, are lacking wholly or in part, but I fail to see any necessary mental deterioration, and whatever loss there may be in some departments of scholarship, the Asiatic missionary has not a few compensations even in the present life.

In the course of his life, duty obliges the missionary *to travel* extensively in foreign lands. If he travels with a sympathetic and observant eye, he will see and learn much that is valuable of the wonderful works of God, and much of the curious works and manners of men in many countries. He thus obtains broader and more truthful views of the world and of its races. He reads history with new light and interest. In passing events, in the changes transpiring around him in his broader world, in pagan practices and prejudices, and in the currents of pagan thought and opinion, he receives new light upon the history of the past, whether recorded in sacred or secular works. Nay, from the wider view of the world which he enjoys in his residence abroad, he sees history in its formative state, crystallizing before him. All this is means of education and culture not less valuable, to say the least, than that which is bought in schools or comes from familiarity with friendly books.

He is also obliged, if he would become an intelligent and able missionary, to devote much time to the study of the *Oriental languages and religions.* This may be as improving to the mind even as the lore of the Greeks and Romans, or familiarity with the philosophy and opinions of the Ancients. But as a study of living forces, for the most beneficent ends, it is of far more absorbing interest, and of far greater benefit to the heart.

Nor would I forget to mention the cultivation of *practical talent,*

which scholars are apt to underrate, but which is, after all, of more than practical money value. It develops the *man;* it develops a variety or order of talent in him which was unknown before; it educates, not the muscles merely, but very useful faculties and powers of *mind*, and hence is truly valuable. The missionary is called to perform or familiarize himself with a far greater variety of work than is usual with ministers at home. Whether he has the natural aptitude or not, he must become something of a sailor, a mechanic, an architect and engineer, an accountant, a physician and a lawyer. Meanwhile he must make himself as much of a teacher and preacher as in him lies. It is easy to see that with all this diversity, there is not likely to be the greatest thoroughness in any one branch, but there is no reason to doubt that the general effect is favorable to the symmetrical development of the whole man.

Then the missionary's work is largely one of *superintendence.* He must learn to work through others. He must counsel and instruct the native ministers continually. The constant exercise of more or less authority and control over other men, if exercised with self-control, in the spirit of kindness, under a constant sense of responsibility to the Master of all, and with constant reference to his word for wisdom and guidance, is truly refining and ennobling.

Best of all, the missionary finds his life-work in endeavoring to benefit and uplift the degraded in every way. These long-continued benevolent endeavors, united with the spirit and habit of sacrifice which ever remain with the true missionary, cannot fail to react upon his mind and heart with ever increasing power and blessing. For him, too, in his hours of loneliness, weakness, and trial, is often consciously fulfilled the orphan's promise: "The Lord taketh him up," — how tenderly and lovingly, some of you, dear missionary brethren, will some time know.

(5.) The idea seems to prevail in some quarters that the *results of labor* in foreign lands are not likely to equal those of labor in our own land. While we would never rest the claims of foreign missions on the low ground of immediate results, we are glad to know that the reverse of this is true. While results differ widely in the various foreign fields, as a rule, God indorses the principle of equality in gospel distribution by giving success to his servants in proportion to the destitution of the locality in which they labor. A careful study of our denominational statistics gives the following results: —

(I.) For the year 1872, the average throughout the United States was *seven* baptisms to each ordained Baptist minister.

(II.) Since the formation of the Home Mission Society, its missionaries have performed some 4,250 years of labor. With all the helpful agencies and influences of a Christian land, they have baptized 71,930 persons, or nearly *seventeen* for each year.

(III.) In Asia and Africa, on the other hand, 124 male missionaries, under the support of the Missionary Union and the Free Mission Society, have served 1,249 years. They have established churches which now number over 27,000 members. During the fifty years which have elapsed since the work of ingathering began, at least an equal number have passed over from the church militant to the church triumphant. This gives a total of 54,000 persons baptized in our Asiatic and African missions, or *forty-three* for each year of missionary labor. The labors of native ministers contributed largely to this result, but as they were raised up entirely by God's blessing on the missionary's efforts, all is placed to his credit. In the same way, home missionaries and pastors in this country receive incalculable aid from their deacons, Sunday-school teachers and superintendents, and other lay brethren. If we add the results of labor in our European missions, the difference will be still more marked. So far as I have been able to ascertain, men sent from this country have performed about 150 years of labor. The churches of our faith in Germany, Sweden, France, and Spain, now comprise a membership of 30,212 persons. If we suppose that half as many have died in church fellowship, we have a total of 45,318, and in Europe, Asia, and Africa combined, a grand total of 100,000 baptisms as the result of only 1,400 years of labor from American missionaries, an average of *seventy-one* baptisms for each year of labor. It will be observed that this is more than four times the average on the home mission field, or more than ten times the average results of pastoral labor in the older parts of the country where the supply of ministers is excessive, and the rivalry of denominations is closer.

We might go on to specify instances of special success on the foreign field. Look at the work begun by Oncken in Germany, and by Wiberg in Sweden! Not to speak of the living, look at the work of Thomas, the first, and, up to the time of his departure, the only missionary who ever labored for the Karens of Henthadah. When he left them, shortly before his lamented decease, he had

gathered churches which numbered over 1,500 members. Thirty years of labor by Abbott and Beecher in Sandoway and Bassein resulted in a living church membership of 6,000, not reckoning the thousands who had died from cholera and other diseases induced or aggravated by the hardships of war and emigrations. It is only right that God's special favor to this work of foreign missions should be observed and heeded by the denomination in their plans and action. Therefore we ask without envy or disparagement, what page of home mission history can compare for brightness with that which is now being written of the glorious work among the Teloogoos? And where in the wide world does religious labor pay so richly on the whole, as labor in foreign missions?

We may accept, then, as strictly true, the words of another. "The missionary work is not inferior to any other in giving scope for the highest talents and scholarship, the greatest Christian enterprise and achievement, and the highest blessedness of the Christian life." After all, however, most of these last considerations have a selfish tinge. It is necessary to consider them if we would have correct views of the work and life, the sacrifices and compensations of a foreign missionary. It is far better, however, to return submissively, joyfully to that old principle which our Saviour first announced, and so gloriously illustrated: "*Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world*" (Matthew adds, "*for my sake*"), "*shall keep it unto life eternal.*"

VII. Review of Argument.

In the introduction we tried to set forth the fact that we hold the relation of slaves to a holy and perfect Master, who would fain direct each individual in the path which is for him the most useful, the best, and happiest. For bare salvation, faith in Christ is necessary. For our highest development and perfection, absolute subjection to his will is necessary. Only by merging our fallible wills in the Infallible, can our littleness be linked to the Infinite, and our mortality be swallowed up in his life. Whatever burdens Christ imposes, He Himself shares them with us. He has borne infinitely heavier ones for us. He, the Lord of all, is servant of all. This august, all-serving Lord is pleased to call us no longer slaves, but *friends*, for He shows us his plans and methods for the conversion of the world,

and gives us a most honorable share in that greatest of his works. Nay, more! The faithful slave is made a son and fellow-heir of glory with Christ. What ameliorations are these! What incitements to self-sacrifice and duty!

We tried (in the other paper) to set forth and illustrate the meaning of the great commission, that God's idea, as contained in it, has always been that *the gospel should be equally distributed to all men;* that since the Apostolic age, the Church probably has always had the ability to make known the gospel fully to the people of her own time; but straitened in herself, she has never given the gospel to the heathen, as she was bound to do. We gave statistics and facts showing the appalling destitution of the heathen, and the plethora of gospel agencies in our own land. And then we considered the probable effect on the salvation of sinners, and on the denominational standing at home, of a literal compliance with the Saviour's last command, on the part of our ministers generally. Lastly, the question of the individual preacher's duty to the heathen was taken up, and the attempt made to prove that only one "call" to the work of preaching Christ is to be expected; that the idea of locality rarely, if ever, enters into it; and that the presumption is decidedly *not* in favor of preaching at home, but of going abroad to the heathen, where the destitution is absolute, and the spiritual misery appalling beyond comparison or conception. Some objections and misconceptions of the foreign work were then briefly treated.

VIII. Appeal for Men. The Kind wanted.

Finally, if you have received this solemn commission from the Lord of heaven and earth, brethren, I beg of you to study it carefully, until you have taken in its divine meaning, and to pray over it until you clearly understand its application to yourselves. Is it not right that every young minister should ask himself and his Lord whether he is fit, or can be made fit, for this work of preaching Christ to the pagan millions? The Missionary Union is calling today for evangelistic explorers, for apostolic church-builders, for college and theological professors, for Bible translators and book-makers, for good printers, for good preachers, for manly men of God, for prudent men who know how to keep accounts and make a little of the Lord's money go a great ways. There is infinite need in the foreign field for every variety and degree of consecrated Christian and ministerial talent.

Drones, beggars, and dunces, spendthrifts and money-lovers, the faint-hearted, juiceless men, and mean men, men who talk much of their sacrifices and trials, and wear a poor mouth, Ishmaelites and impracticables, men with skinless consciences, and the Protestant who was born to rule his equals, are wanted in the foreign field rather less than half as much as they are wanted at home. No one need go there because he can find nothing to do at home, nor revolve in his mind whether obstacles and difficulties which he has not grace, or wisdom and "pluck" enough to overcome here, are not signs that he is on the road to Tarshish, when the Lord would have him go to some heathen Nineveh.

No one, on the other hand, need fancy for a moment that he is too good, or too "smart" to bury himself among the heathen. It is very doubtful whether any one has ministerial or teaching gifts so peculiar, or so rare, that a sphere, ample enough and appropriate enough, might not be found for their exercise somewhere in the little world outside of the United States. It would be safe for the possessor of really extraordinary gifts to suppose that a broader and more glorious field of action can be found in the limitless "regions beyond," where, perhaps, no man has yet laid or begun to lay foundations. A few of the princes in Israel, men like Abbott, Comstock, and Judson, — a few of the rarest scholars and the finest linguists, a few of the most intrepid leaders, the most powerful preachers, and the most enthusiastic teachers, have offered themselves on this altar in the past. They did a work which men of feebler powers could never have done, — a work, too, which they would not have found to do at home. Those noble men were developed and largely made by their circumstances and the exigencies of their work. Such men must continue to offer themselves in still larger numbers.

There is great need, too, of the commoner, but not less useful gifts. Among these, common sense, manliness, economical habits, what business men call "honor," in the use of money not your own, Christian devotion, aptness to impart Bible truth, faith, humility, and patient steadiness, are of the first importance. The ability to execute is quite as valuable and rare as the ability to plan. He that makes haste slowly, and is willing to defer somewhat to the judgment of his predecessor or older associates for a year or two, will prove a safer and more useful man than one who essays a "new departure" in mission work before he has learned the laws of health

in the new latitude, or can make himself understood in ordinary talk by a native.

IX. Relative Need.

Another word or two as to the relative supply of laborers in the home and foreign fields. Far be it from me to seem to call in question the great usefulness of pastors at home. The work of Christian educators in academies, colleges, and theological seminaries, is even more indispensable. But as we have said already, the question which most of us should settle is one of *degrees of destitution* rather than the insolvable one of *degrees of usefulness.* Our commission places the question before us in that form decidedly. In dealing with a strict and generous Master like ours, is it not safe, in case of doubt, to give the benefit of the doubt to the side of greater sacrifice? In making our decision, does it not accord with the spirit of our Saviour's precepts, to lay aside all ties of nation, home, and kindred? Instead of that goal of ambition, a corner in church-ridden Boston, where the success of the strong too often consists in the allurement of a few hundred personal admirers from other gospel churches, you may, if you will, entertain a call to Bamo. You may stand there as Christ's ambassador to the millions of Northern Burmah and Western China, — your nearest missionary neighbor five hundred miles down the river south; eastward, your nearest brother some fifteen hundred miles away in Canton; while the north wind from the pole, and the zephyrs from the west, blow over the broadest of continents without receiving a breath of prayer to the God of heaven! There are five devoted men among the ten million Teloogoos who now are knocking for admission to the kingdom of heaven. How long this attitude of mind will continue, if we deny them teachers, we know not. There is the virgin soil of Japan with its forty millions of immortal souls. Hundreds of populous and beautiful cities in the interior, never looked upon by Caucasian eyes, are on the point of opening their gates to the heralds of salvation. Would that hundreds of our best and strongest men were springing up all over the land and answering to God's thousand calls, "Here am I, send *me!*"

There is no danger that too many will go. When all have offered themselves in good faith, who ought to do so, — when all have been sent who can be with the increased means at the disposal of the Board, there will still remain a great number who either

cannot be sent, or are not really fit to go. If we leave our country in obedience to the command of Christ, Christ will not forget or forsake our country. In the words of one from whom I have already quoted, "*This nation will be saved for Christ*, and one of the most effective ways to do it would be to *send regiments of men abroad at once*."

X. Conclusion.

England's vast empire in India must be bound together with railroads. Those great torrid plains that are desert without water, where the millions have been killed with famine and pestilence for centuries, must be irrigated by the most extensive system of canals in the world. India has the muscle to do the work, but not the brains to devise and direct. Then there are the revenues to be collected, and two hundred and fifty millions of people to be governed and educated. Hence it is that during the next ten years the Indian government will call for ten thousand young men, all of good families, and thoroughly educated in their several professions; ten thousand men of brain, culture, and training for the public works, the financial, educational, and executive departments, and *India will get them all.* For every vacancy, she will have eager applicants. Those who receive the appointments will be congratulated by their friends on their good fortune. Why? They must endure all the dangers, and equal, though somewhat different privations, from those of the missionary. They are attracted by the honorable career and the pay And is the career of the Christian missionary any less honorable? Is not the pay which he has in hand and in reversion equal to theirs? In the army, in the civil service, on the railroads, and in the merchants' offices, there are in tropical India to-day more than one hundred thousand Europeans. They live, and thousands of them die there contented. Their places are eagerly taken when they fall. They serve Mammon, and they serve him well.

Where are the servants of Jesus? Are they ignorant of their duty, or are they *skulking* to escape the privations and dangers, the honors and eternal riches which duty to the heathen and our Master brings?

The soldiers of the Queen boast that the sun never sets on the empire of their sovereign. They follow the beat of her drums from the ice of Hudson's Bay to the eternal snows of the Himalayas. They march to the weird wailing of her pipers from the miasmatic

Sunderbunds of Bengal to the lagoons of Honduras and Guiana. On the parched strand of Aden, on the rocky cliffs of Hong Kong and Gibraltar, her standards shelter them. In her puissant name they charge the Russian at Inkermann and the Maories of New Zealand. Loyally they live, right loyally they die. We, my brethren, are soldiers of a mightier sovereign, whose sway extends over all lands, in whose most honorable service we ought gladly to go to the remotest corners and the deadliest climes. For what else, brethren beloved, were we redeemed, — to what else do we aspire, but to please Him who hath called us to be *soldiers?*

We close with "Margaret Mason's" beautiful missionary hymn. As Mrs. Arthur, she is now on her way to the mission field with her husband. May their highest hopes of usefulness among the people of Japan be more than fulfilled.

"The sails are set, the anchor weighed,
Our ship goes sailing, sailing;
Come, west wind, from your cloudy caves,
In breezes never failing.

"'Tis break of day, and far astern
I watch the sea-weed drifting;
The coming dawn from off the sea
The shades of night are lifting.

"O rays of light from out the East,
Ye bring the voice of wailing!
Come, Holy Spirit, breathe on me
Thy comfort never failing.

"To lands far off for thee, O Christ!
I go to tell the story;
Shine thou upon that sea of souls,
And flood it with thy glory.

"The joys I leave are but to me
As sea-weed idly drifting,
For on that sea of human souls,
I watch the shadows lifting.

"Ye west winds blow! Thou ship speed on!
My hopes with thee are sailing;
O Holy Spirit, breathe on me
Thy comfort never failing!

"So shall my heart for work so great
Be strong in its endeavor,
Until my soul above its fears
Is lifted up forever."

FAREWELL ADDRESS

OF

DR. DUFF.

DELIVERED BEFORE THE PRESBYTERY OF EDINBURG.

It has often been my lot in many lands to address meetings in peculiar, and even under agitating circumstances; but I know not whether I have ever risen to address any meeting under circumstances, to my own mind, more peculiar or even agitating than the present. It has been long a matter of hesitation with me whether I ought to make the attempt at all. In making such an attempt there is, even as yet, the threat of a tremendous penalty hanging over me, somewhat like that of the naked sword which was suspended by a single thread over the head of the Sicilian monarch of old. No wonder, then, that there was hesitation. But, dear friends and brethren, I feel intensely that life is very short, very uncertain. I feel, in a way I never did before, that we are continually in contact with an awful, inconceivable eternity; and this morning, therefore, I felt impelled, if the Lord spared me, to attempt at least something in a few parting words. I am thankful to God, at the outset, that I have been so far anticipated in a way so plain, pointed and solemn, by the revered friend who preceded me in prayer. There were allusions in that prayer, on the score of our manifold sins, failings and shortcomings, which went direct to the heart. It has been an intense and a growing conviction in the minds of some of us, that there is not at this moment one single Church in Christendom, as a whole, in any way adequately alive to the reality, the true nature, and transcendent grandeur of

God's greatest work on earth, even that of the evangelization of the world. We cannot except in this even the Free Church of Scotland. Would to God I had been able to return to the field of missions more cheered and more encouraged than I can now well do; but, at the same time, it were ingratitude not to bless God for what I have seen. In saying this, I do not look to what our Church is with reference to other churches, as, in my opinion, the standard of what ought to be, as authoritatively revealed in God's word, is that by which we should measure all our doings.

A MISSION AN AGGRESSIVE EXPEDITION.

Now, there is one idea which we have been endeavoring almost in vain to impress upon the minds of most people in this country—though there are some minds to which it is not new—and it is this, that a real mission to the heathen is, from its very nature, a militant aggressive expedition, so to speak, into an enemy's territory. The whole world, as we profess to believe, is lying in wickedness. It has been rebelliously usurped and occupied by Satan as his special domain; and one grand object of the Son of God, in coming into the world, was to expel the usurper, and rescue the captives from his cruel grasp. The Redeemer has now ascended to the right hand of Majesty on high, but he has committed to those who profess to be his followers, the grand and glorious work of carrying on his mighty design of this world's conquest, even until it be consummated. By every figure and emblem which even inspiration could select, we know that Christianity is meant to be aggressively outspreading until it has filled the world. It is compared to a fountain opened in the house of David and the city of Jerusalem, which is to send forth its waters till its waves have rolled over and fertilized every land; or to a tree, which is to grow and send forth its roots till the branches have overshadowed the nations. Now, then, the law of the kingdom is that of growth and progress; and what we maintain is, that whether it be in the soul of an individual man, or in the body of a collective Church, if we try to arrest its growth and outspreading, or, in other words, if we try to keep the good we have acquired to ourselves, we will find that if there be truth in the Bi-

ble, and faithfulness in the God of heaven, that Church and that individual will begin to droop and wither, and decay; and finally lose what has been attained to, for they are then manifestly fighting against an eternal law of God.

EXAMPLE OF THE CHILDREN OF THIS WORLD.

What, then, is a Mission, as I have already asked? It is an aggressive expedition into an enemy's territory. And here I may ask, are not the children of this world wiser in their generation than the children of light? This country is at this moment at war with a mighty empire. Suppose you were to send forth your forces to occupy some small point of the territory of the enemy, is the work done when that portion of the territory is occupied at the outskirts? No; we hear that it is but begun. If you were to stand still there, what would be the use of going to war at all? Or, are you now to push forward a little, and then from want of timely or sufficient supplies, to be driven back to the narrow point you previously occupied; and to proceed year after year in this manner, fluctuating backward and forward? You would never thus succeed in striking terror into the enemy, or in gaining the object originally proposed; or are you, from negligence or cowardice, to recede from the position already gained? Then you may be covered with irretrievable confusion and disgrace. The world knows this, and is wiser in its generation. It knows that if we are in earnest in maintaining such a warfare, we must act with increasing energy, and push forward from one stronghold to another into the very heart of the enemy's territory; and, feeling that the cause of righteousness, as well as the national glory and honor, are at stake, it is resolved that it shall be upheld, cost what it may. The money of the nation is counted but as the small dust of the balance, and its blood, as well as its treasures, is made to flow forth like water. Those who profess to be the followers and friends of the blessed Jesus, too often, however, act a part the converse of the world's in seeking to advance its design and promote its policy. Friends and brethren, we must charge almost all the Churches of Christendom with guilt under this head; and we must this day ask our own

Church, what have you been doing for your missionaries in the realms of heathendom? You have sent forth a small force. They have succeeded in occupying a few small points on the outskirts of the enemy's territory; and there they are trying not only to maintain themselves, but to push forward aggressively into the surrounding domains of the great foe. In order to this they have been crying for help, help; and where is the adequate help to be found? For want of such timely and adequate help they work on, and labor themselves into the grave; and then people begin to think about doing something by way of help, when the veterans have prematurely fallen, unsupported in the high places of the field. Are you, then, in accordance with the divine law, to advance and make progress, or are you to stand idly still on the enemy's frontier? If you are not prepared to move forward, at whatever cost or peril, in the name of decency or consistency, withdraw your petty, paltry forces altogether, abandon the field, give up the work, and no longer insult your Maker with the semblance and mockery of an aggressive warfare. Better, far better, because far more honest, to repudiate the obligation of the divine command, and withdraw altogether, than go on at this stationary, oscillating, or retrogressive rate. Ah, friends and brethren, it is to be feared that you have hitherto been acting, to a great extent, as we hear it said of a certain movement that took place the other day. Some mighty entrenchment is to be captured. A force is sent forward as a forlorn hope. They fearlessly mount the breach, and take possession of the ramparts. They could hold these, if they were only properly supported by those who ought to send forth the supports. But they are not properly supported. For a time, with desperate heroism, they maintain their ground until the most of them, by an unequal and overwhelming force, are laid low with the dust.

ONE POINT TAKEN, ADVANCE TO ANOTHER.

Now, this has been the way which the Churches in general have been doing with their small aggressive band—the heralds of the cross—in foreign realms. Hitherto, they have been sent forth, not as a mighty army—God knows

that they have been, on the contrary, a mere handful—a forlorn hope—to contend with potent foes, or hurled against the towers and ramparts of heathenism. And when they looked and appealed for support, none, none that is adequate has been forthcoming. They, however, with dauntless and unconquerable spirit, continue to toil and war at their posts until struck down by exhaustion or overbearing force. How long is this sad state of things to last? How long will the patient long-suffering God bear with the Churches that are shamefully acting so? From the very nature of the case an aggressive war is an increasingly expensive war, and must continue to be so until the end be at least approximately gained. Have you not found it so in the contest in which the nation is now engaged? When the first point is gained, you must advance to another and another, and the necessity for more men and more means is proportionally augmenting. It must indeed entail an enlarging expenditure until sufficient territory has been conquered to supply internally the means and the resources of support. And so is it precisely with missions to the heathen. When the first point is gained, we must advance to another and another; and this implies the necessity of more men and more means. The very success of your missions is a reason for renewed and increasing demands. Are these not to be responded to? If not, you have already heard what the result will be. But is there not, it may be asked, a limit to these constantly swelling demands? There is. What is it, then, you will next ask? It is that we go on by means of your continually increasing support, conquering and still conquering, until by the blessing of God upon the work, there shall be a sufficient extent of territory gained from the enemy that it may itself supply the needful resources in men and means; and begin to be self-maintaining and self-propagating too. And when once this point of indigenous self-support has been reached in a mission, then your hands will be liberated, and you may carry your appliances of warfare elsewhere. But I insist that, till this point be reached, you must make up your minds to the fact, that the very success of your Mission must for a time entail increasing expense. This fact you must be prepared wisely to meet, and heroically to encounter.

THE MISSIONARY'S DISCOURAGEMENTS.

It cuts one's heart to the quick—and I have felt it oftener than once — when, with almost infinite toil and suffering, we have succeeded in gaining one point, and then another—when it pleased the Lord to raise up human agents, one after another, waiting to be sent forth—and when we reported that they were ready to enter on the glorious enterprise, to find that instead of meeting with a prompt, and earnest, and cordial response, rejoicing in our success, under God, and urging us to engage these voluntary recruits, and proceed onward, and be outspreading, the cold, freezing, killing answer has too often been, that on looking into the treasury at home, there are not means to employ these disciplined soldiers, and that we must not take them into our services. In short, you pray to God for success upon the labor of your missionaries, and when that success is granted, you heedlessly or wantonly fling it to the winds. You, in effect, tell your missionaries, you have faithfully toiled and labored, and spent your strength in bringing souls to God, and in training them for the office of evangelists; but we are resolved that your labor shall be in vain, and your strength shall have been spent for nought. Is it not enough to raise the feeling of moral indignation in one's soul, when he is dealt with in this manner? I pray you to excuse my plainness of speech. I cannot help it. He must be a traitor to his God and to the souls of the perishing, who, through cowardice, or other similar motive could be silent in such a case as this. I again ask you, then, how long is this state of things to continue? The missions abroad have, through God's blessing, wonderfully prospered. Converts have been, and are still raised on every hand; and when we find them prepared to go forth on the right hand and on the left, as some have already done, are we, instead of being cheered and urged to proceed, to be again chilled by the warning, that we must not employ them—that we must stand still—and by making no further progress into the realms of darkness, must exhibit ourselves a spectacle of derision to hellish foes, and of pity and lamentation to the hosts of light.

MEN MUST GIVE ACCOUNT FOR THE USE OF THEIR MONEY.

What, then? Are we to be next told, that you are tired with success, since it costs more money, and money is not in the treasury of the Church? When I look abroad over Scotland, I ask myself, is there not plenty of money there? Yes; even to overflowing; but it does not find its way into the treasury of the Lord. Such being the case, we must come to the question of stewardship, and we insist upon it that every farthing which God gives to an individual, is a farthing for which we must account as to how, and why we spend it; and until that doctrine be enshrined in the soul and conscience we need never expect to have fulness of means. But to me, who have had sore travelling and wandering through many lands, it has been a matter utterly overwhelming to the spirit, when I often saw such redundancy of means in the possession of professing Christians, and when I have been told in reply to earnest pleadings in behalf of a perishing world—"Oh! we have nothing to spare." How depressing has it been to hear this said, and then to look at the stately mansions, the gorgeous lawns, the splendid equipages, the extravagant furniture, and the costly entertainments, besides the thousands which are spent upon nameless idle and useless luxuries. It was as much as to say to God, the great proprietor, who has given it all—Lord, pray excuse me, as I wish to spend all this upon myself, and if I have a little driblet remaining over, after I have satisfied myself, I will consent to give that driblet back to Thee. The exclamation has been on my lip, in the hearing of such men,—Why, you are treating the cause of Christ much as the rich man in the parable treated Lazarus. You are driving that cause to the outside of the gate, and while self is made to fare sumptuously in the palace within, clothed in purple and fine linen, you leave the cause of Christ to starve outside yonder, or to feed on the crumbs that fall from your table, while covered with sores of many a foul indignity. Why not reverse the picture in the parable? Why not bring the cause of Christ inside the palace, and array it in royal attire; while wretched self is cast out to famish at the door, rather than by pampering it to drag its possssor down to the pit of etern-

al woe? When I talk in this general way, don't suppose that I am not aware that there are individuals who are making sacrifices. Thank God, there are many such among you. I know not any Church where the proportional number of such is really greater than in the Free Church of Scotland. There are such; but it is not for the most part among the wealthiest—although there are precious exceptions there too—but it is chiefly among the middle and poorer classes. Now then, what is to be done? What can the Committee do? What but dispense what they receive? This is the current doctrine on the subject. But we hold that it is the duty of such a Committee as ours, not merely to dispense, but to create—not merely to distribute, but to put forth its utmost energy in replenishing its too scanty stores. Moreover, we hold that, with reference to an aggressive warfare in an enemy's territory in distant lands, it involves a great practical fallacy. In unexpected emergencies, or in cases of difficulty springing from success, a Committee should just act in the way in which the governments of the world carry on their wars. When the cry is raised that men are fast perishing from scantiness of number and overwork—that the whole enterprise is jeopardised from utter destitution of the needful means and appliances, what do earthly governments do? Do they coldly and cautiously look first into their treasury, and ask if they have got enough of money there? No; they feel that the enterprise must be abandoned or these absolute wants must be promptly supplied—these needful implements furnished—these demanded forces instantly sent forth. They then look around them to discover the best means of replenishing the treasury, and cast themselves in confidence on the support of a willing people.

SPECIAL EFFORTS MUST BE MADE TO MEET EXIGENCIES.

Why ought not a Committee of the Church in similar circumstances to act a somewhat similar part when carrying forward her mighty aggressive warfare in foreign realms? Why should not a boldly wise Committee be ready, under the pressure of sudden catastrophes, or of mighty openings and successes, to make great ventures of faith, and then throw themselves with confidence on a generous and willing peo-

ple? And if on making good the pressing urgency of the case, they are not sustained, why then, let the whole work be abandoned, rather than continue it with ignominy and shame. But we have no fear that such should be the treatment ever experienced at the hands of God's own people, when made anew to gaze at the cross of Calvary, and the amazing sacrifice there! The reverend Doctor then referred to the embarrassing circumstances in which the Foreign Mission Scheme was some years ago, in consequence of which the Committee had urged him to visit this country, the steps which were taken to supply its treasury and the great care evinced to prevent the quarterly contributions from interfering with other schemes, the funds of which were collected monthly; and stated, that although he found that what had been accomplished had been regarded as extraordinarily great by some, it was not viewed in such a light by himself, looking to the unexhausted, yea, unreached resources of professing Christians on the one hand, and the magnitude of the mighty enterprise on the other. I did not (said he) go forth over the length and breadth of Scotland for money alone. I repudiated the idea. I aimed at something higher and better. I felt in some degree in my own soul the greatness and glory of this enterprise: and my intense desire was to communicate, if I could, somewhat of the same impression throughout the length and breadth of my native land; and thousands and tens of thousands can testify to it—to the souls of others, and to tell them what was their duty in this respect. Unless an individual be born again, and truly converted to God, he can never have any right feeling of heartfelt sympathy with the perishing heathen; and therefore I appealed to the consciences of men on the subject of their personal regeneration. To those still dead in trespasses and sins, and needing to be first evangelized themselves, my first appeal ever was—"awake, thou that sleepest, and arise from the dead, that Christ may give thee life."

HOW HE HAD LABORED IN GREAT BRITAIN.

After stating that he was accustomed to show how, engaging in missionary work, contributing by prayer and free-will offerings to its support, and cultivating a missionary

spirit, promoted self sanctification by giving scope to practical self-denial, and arresting and helping to cure that intense and miserable selfishness which was natural to the heart of man, and was thus at once a duty and a privilege; and after showing that it was not that God needed the substance of men, but, that it was men, that needed some process of devoting it to God's cause for their own benefit, as well as that of others; and after remarking that the Christian grace of self-denial in its full, large comprehensive, Christ-exemplified sense, had almost gone into oblivion in these days, and dwelling upon the paramount importance of cultivating this grace as really essential to the development of the Christian character, Dr. Duff stated that he was wont to refer at length to the extraordinary position, with reference to universal usefulness, which Great Britain occupied among the nations of the world, and especially in connection with heathen realms, as she had relationships with the latter not merely by commerce, but by holding the sway of actual empire over vast portions of them in every zone and regions of the earth—her supremacy extending over one-fifth part of the whole of this world's inhabitants—she was so placed as to be in immediate contact with every distinct form and type of heathenism on the earth. And remembering that to whom much is given, of them shall much be required, it was not merely as Christians but as British patriots, that the people of this country were called on to come to the help of the Lord against the mighty. He stated, that in the addresses which he delivered when journeying over Scotland—all these things together with arguments and inferences from Scripture prophecies, and divine commands, and openings of providence, and claims of philanthropy were pressed upon the attention of his hearers. Referring to the response which had been elicited by these appeals, he said—Never, in any part of this land, did I come in contact with the people, by whom I mean more especially the membership of the congregations of the Free Church, that I had not from them a fair, and reasonable, and satisfactory response. There were here and there petty, cross grained hinderances and difficulties, but I did not find these usually among the ordinary membership of the Church. The people in general seemed only to require the subject to be exhibited in

the combined light of Scripture, duty and privilege, in order promptly to lend us their sympathy and their aid. In these ways doubtless seed had been sown in different parts of the land, which may spring up and bear fruit at some other day, when he who acted as the mere instrument in sowing it may be laid low in the dust. At the same time, I must candidly confess that in some respects I have been often disappointed.

WHAT RECEPTION HIS LABORS HAD MET WITH.

While it is true—to the praise of God be it stated—that in every district of this land I found individual ministers and individual office bearers, and the generality of the membership of the Church, who nobly responded, it is equally true that very often in quarters where I might reasonably have expected a different reception, I have found the reverse. And I must confess that when I have heard many petty difficulties and petty objections started—objections and difficulties of such a poor, carnal, insignificant kind, that a resolute mind, nerved by faith and prayer, would at once break through or overleap them, reckoning them as the dust of the balance, I have often, perhaps, been a little impatient under the process of such unworthy antagonisms. There was something cheerless and chilling in it; but if under this feeling of impatience so irritating to the poor fallible creature, any words of undue warmth or vehemence may have been uttered, I can only say, let men that judge me learn to judge righteous judgement; and, for the sake of the motive, forgive the mere forms of vehement expressions. I frankly confess, that under petty, torturing processes of nettle and thistle-like opposition, I have often groaned in Spirit, and manifested, perhaps, undue symptoms of impatience. Nor need you wonder much at this. How could I, constituted as mere man is, well help it? Having been in the midst of the densest and most lurid gloom, heathenism in all parts of India—having with my eyes witnessed spectacles of loathsomeness and horror that are indescribable—having with these ears heard sounds of blasphemous dissonance that are unutterable, as in very mockery of the great Jehovah—and having consequently wept over the dishonors reflected on the God of heaven, and the foulness,

degradation, and ruin of myriads of our fellow-men, I ask you whether, with these spectacles ever before my minds eye—with these sounds ever ringing in my mind's ears—and all of them ever and anon haunting my imagination through the very dreams and visions of the night, with the dire pressure of their loathsomeness and Satanic opposition to the great Jehovah, it was possible to repress feeling a sort of moral indignation, and to keep one's self stoically cool or calmly deliberate when some petty, trivial, cold hearted, empty-headed objection was started against the more effective home modes of carrying forward the great work of evangelization in India. Such heartlessness and apathy, such disgraceful contempt or ignorance of Jehovah's requirements in such a cause were enough to harrow ones feelings and rouse one's pity or holy indignation. I repeat it, I could not help often feeling, and often expressing myself as I did; and may the Lord forgive me if I have been over-hasty and unnecessarily impatient under such dire provocations.

EXPECTATIONS NOT FULLY REALIZED.

While, therefore, I have to thank God for the considerable response which I met with to my appeals from many of our godly ministers, and office-bearers, and membership, I must, at the same time, say, with regard to the Free Church as a whole, that it is not what I would wish, or had even reasonably anticipated. What was my thought, and that of the other missionaries in India, before coming to this country? We did not expect great things for India at the very time you were first engaged in this country in raising Churches, manses, and schools, but we did expect when these were, to some good extent, finished, that something mighty and worthy of her great name and noble contendings for the Redeemer's Headship, not only over the Church but the nations, would be done for the world at large. When you were, in the providence of God, driven as it were out of the old Establishment, for adherrence to great Bible principles, it was not surely that you might sustain and perpetuate the blessings you enjoyed among yourselves. Was that the only end you had in view? If so, you would be resisting the progress of Christianity, and fighting against that divine law to which I referred at the outset of my

address. We certainly expected that when the noble vessel that was then begun, was finished and launched upon the great deep, it would be found directing its course to other countries, and bearing its rich treasures of gospel truth and gospel grace to every region of the earth. But, alas! we are waiting for that day yet. When will it come? —that is the question.

MUCH REASON FOR EARNEST PLEADINGS.

Looking at it, then, in this light, there is, on the one hand, much to thank God for; but there is, on the other, hand, much to plead for. O, do not, I solemnly abjure you, in the name of the living God, do not settle down on your privileges; don't settle down on the mere fact, that you have fought a great battle and gained a great victory; that you have, as it were, the ark of the Covenant, the ark of the living God, with its priceless jewel, the Headship of the Redeemer, in your keeping. For if, in the spirit of indolence or contracted selfishness, you keep it idly to yourselves, instead of proving your safety, it will prove your destruction. I long, therefore, for the time when the Church shall rise up and face the whole question, not in the light of a paltry and wretched carnalizing expediency, but in the light of God's own unchanging truth. I believe that neither this Church nor any other Church has, as a whole, yet fully estimated the magnitude of the work to be done or, the force and resources of the enemy to be contended with; and that we have only hitherto been, as it were, playing at missions. The reverend Doctor here drew a graphic picture of the prodigious vastness and all-comprehending character of Indian idolatry and superstition, and of the desperately tenacious hold they have over the native mind. He showed, from their multitudinous hydra-headed forms, how, as in a stupendous reservoir in their embrace, were to be found the essential germs and manifestations of all those pernicious errors and practices in false philosophy and false religion, which were ever prevalent in Europe, or the world at large—whether under the name of pantheism, polytheism, atheism, or theism, and said that one was almost tempted to believe in the theory of Milton in his Paradise Lost, when characterizing the idol gods of

nations as incarnations, so to speak, of the demons and tyrannies of hell. Idolatry, in many of its aspects, was so repugnant to natural reason, natural affection, and natural conscience, that it was really difficult to account for the almost inseverable hold which it had of the heads, hearts, and consciences of hundreds of millions, on any other supposition. If behind these visible idols, or under their tangible forms, the Arch-fiend and his legions really exercised their diabolic craft, one might understand the secret of that blinding, stupifying, fascinating spell which in the service of such, would stifle and even annihilate the strongest affections of the heart—turning even tender mothers into very monsters of inhumanity. So that, in a sense not usually thought of, missionaries may have, in words of Scripture, to fight not only against flesh and blood, but literally against principalities and powers, and wickedness in high places.

THE INDIAN SYSTEM THE SEBASTOPOL OF IDOLATRY.

He next showed how that idolatry, in most lands, lay scattered in comparatively disjointed fragments, while in India it had been elaborately systematized, gathering and concentrating in one enormous pile for four thousand years. In this respect, the Indian system might well be designated the Sebastopol of Idolatry and superstition in Satan's wide-spread empire. And if they succeeded in inflicting a decisive blow upon this mightiest of its strongholds, it would be felt throughout all parts of his dire dominion, and would tell upon the world at large just as they knew that the fall of Sebastopol was felt in every part of the vast Russian empire and over the whole globe. And yet against this Sebastopol of heathenism, instead of hurling the forces of armies, the Churches hitherto have been content with sending out mere handfuls of men, who are cut down in constant succession. What, then, was to be done? Ah! the sad want is the want of primitive apostolic piety, with its strong faith, its unconquerable zeal, its self-consuming devotedness. How, then, is the temperature of piety throughout the Churches to be raised in warmth and vividness, effervescing with faith and zeal, and love, and self-denial, and all the other Christian graces?

WHAT MAY BE DONE.

He briefly glanced at a few things that might be done—pointing to the necessity of fervent prayer for the effusion of the Spirit of all grace—dwelling on the service which Christian mothers could render to the missionary cause in moulding the minds of their children, and giving them a bent in this direction—how Christian instructors, when teaching their pupils geography, could fix their thoughts upon countries where missionary labor was required and could make a great impression upon their minds by a few simple remarks—and also the great opportunities enjoyed by ministers in creating an interest in this department of the Lord's cause in their pulpit ministrations and in their prayers. He also urged the instituting of a professorship or lectureship on missionary subjects, or Evangelistic Theology, by which means the minds of the young men studying for the ministy would be imbued with a missionary spirit. He stated that this want had been felt in America, insomuch that last year, at a convention of ministers of various denominations, at which it was his privilege to be present, it was formally discussed; and he since learned that one of the smaller Presbyterian bodies of that country had not only taken up the idea, but, in remodelling their theological hall, had resolved to set apart the fifth Professor for lecturing on the subject of evangelistic theology. A nobler subject could not be found for exhibiting the virulent disease of sin in its almost infinite variety of phases throughout the world, as well as the infinitely varied and efficacious adaptation of the gospel remedy. And he asked whether some might not be present there that day who would grant ten thousand pounds for the establishment of such a professorship or lectureship. If young men were only thereby imbued with the pure evangelistic spirit, which is that of seeking and saving the lost, even if they did not go to foreign lands, they would prove more effective men at home.

DEFECTS AT HOME IN REACHING THE MASSES.

Still further adverting to home subjects, he expressed regret to find that, in some places, the old system

of house-to-house ministration had been more or less neglected, and that the neglect of this part of a minister's duty threatened to be on the increase. Instead of this, the door of every family, and not that of adherents only, ought to be knocked at in the name of Christ, not for purposes of proselytism, but of conversion or edification of souls. As regarded the reclaiming of the masses, he said that there was something rotten and hollow in some of the existing modes of dealing with them. Their reformation is not only an object intensely desirable, but it is attended with practical difficulties of no ordinary kind, requiring the highest description of agency, with subordinate ministries. I have had many opportunities of coming in contact with them when in London, which is the greatest field of home missions in Brtain. I went down to the deepest dens of misery by night and by day, and have had scowling, blasphemous audiences, before we parted, dissolved in tears. I even became a street preacher in crowded London, and have had hundreds around me. Among them were raging infidels and Papists of all kinds; and after sundry rough preliminaries, I have never seen more attentive audiences. What I am going to say is a fact which I have learned from my own experience, viz: that so long as you are satisfied with sending down to those dens as home missionaries men who are reckoned by the world inferior or subordinate —I am not speaking of the men by themselves, for they are godly men—you will never effectually gain your end. There is in the minds of these masses a latent spirit of bitter hostility towards an ordained gospel ministry in the ordinary churches which needs to be dispelled, and you must go down to these yourselves, and show them by your earnest countenances and love-breathing words, that you are their friends. If I had a congregation in Edinburgh, or in any other great city, I would act thus, not confining my home evangelistic labors to week days, or even the mornings or evenings of Sabbath days—I would from time to time say to my people—"It is not right that you should be fed with what you reckon the highest seasoned food twice every Sabbath, whilst there are myriads perishing without, at our very doors, for lack of all food. We must cease to be selfish—you must deny yourselves, and I must deny myself; and therefore, in the afternoon I will get

another person to take my place in the pulpit. He may not be so entirely to your tastes as your own pastor, but if not, he will at least give you wholesome and sound truth upon which to feed, and you are to remember that at the moment when he is addressing you, I am down yonder speaking to poor souls who have never got any of the bread that came down from heaven; and, therefore, in your prayers remember them and me." Ah! methinks were that done for a Sabbath or two, the minister might be able, when in his own pulpit, to set before his flock intelligence which would refresh their own souls, informing them that one had been born yonder, and another here. Then might the gleam of happiness, not felt before, be awakened in many a soul; and it would be felt that self-denying benevolence was its own reward. And then, why should this evangelistic process be confined to the ministry?

ALL CAN DO SOMETHING.

Why should not all the godly membership of the Church take their share, according to their varying capacities and opportunities, in this blessed work, some in one way, and some in another? If I cannot speak, I can carry with me a tract, or perhaps I can read to those who cannot read for themselves. Methinks that the Churches will never be in a sound condition until somewhat of such a state of things be realized—until this development in the application of doctrine to practice is realized—until the membership of our congregations become not only hearers of the word, but, in the peculiar gospel sense, doers also; for surely Paganism itself can scarcely be so hateful to a righteous God as that barren orthodoxy of mere abstract belief, and idle talk, and unproductive profession. Ah! were this better spirit to prevail more widely through all Protestant Churches—the spirit that would prompt men to be not receivers only, but dispensers also of what they had received—the spirit that would lead all ecclesiastical bodies to make the doing of some active work for the Lord, in his own vineyard, as indispensable a condition of Church membership, as the abstract soundness of a creed, and the outward consistency of moral life and conduct, what a strange and happy revolution would soon be effected—how soon

would infidelity and home-heathenism be cast down—what a new spirit of ennobling self-denial would be evoked—what a spirit of large-heartedness, which would flow forth in copious streams in behalf of a perishing world! Were this realized, we might then suppose that the dawn of millennial glory was upon us. But, alas! alas! though the horizon seemed already reddening with the dawn, the Churches of Christ are still mostly drowsy and fast asleep. Ah! it is this that saddens my own spirit. Of the cause of Christ I have never desponded, and never will. It will advance until the whole earth be filled with his glory. He will accomplish it, too, through the instrumentality of Churches and individual men. But he is not dependent on any particular Church or men. Yea, if any of these prove slothful or negligent, He may in sore judgment remove their candlestick, or pluck the stars out of the ecclesiastical firmament.

PERSONAL AFFLICTIONS.

Pardon me, dear friends and brethren; from peculiarity of circumstances, I have been throwing out these remarks in a crude, disjointed, unsystematized form. Take them as passing thoughts, for the right ordering or expression of which there has been no time. They have been feeble, and feebly expressed; but God can take the feeblest words of man, and bring them home to the conscience with power, and by means of them break the hardest heart. At all events, take the words as the words of one who is not likely soon to trouble you again. If it were in my power, as I once thought it would have been, but God brought me low, it was my intention to have gone largely, not only into these, but also into many other collateral themes ere I left Scotland. It so happened that originally the Lord, in his gracious providence, endowed me with a physical frame that fitted me almost to encounter any amount of labor and fatigue with comparative impunity; but from riding, as it were, on the topmost waves of active exertion, it had pleased Him to lay me low; and, flinging me wholly aside, to address me as it were thus—you must now, for a time at least, retire from your work a shattered and broken man, and learn to bear your soul in silence before the Lord alone. Sit still, away from the world of busy men, and learn the

power of solemn silence. And although I must confess that this was hard to bear, with hundreds of doors of usefulness presenting themselves on every side, and that I convulsively struggled against the sentence, yet He soon made me feel that I was in the grasp of an almighty and invisible power, that held me fast, till I was made to learn the grace of patience and silently enduring submission to His holy will.

FEELINGS IN VIEW OF LEAVING SCOTLAND.

And now, when God has in some measure raised me up again, you must excuse me for speaking as I have done; more especially as I am now, in all probability, about to take a final leave of dear old Scotland. When I look abroad over all Scotland, there is much to refresh, and revive, and rivet me to its very soil. Different persons are differently constituted; and I cannot help feeling that I am at times under a witching fascination, even from outward natural scenery. There are scenes in Scotland which exercise something like a magic spell over me. Though in the providence of God called upon to behold many of the fairest and grandest scenes on the face of the globe, from the Ganges on the one hand to the Mississippi on the other, I always return to Scotland discovering something of almost fresher beauty and loftier grandeur in its old familiar landscapes. And as to cities, I have felt also that we have in this, the city of our habitation, so many of the excellencies of nature and art, and in connection with the surrounding country, so rare a combination of the beautiful, the romantic and picturesque, that, taking it all in all, I know no other city worthy of being compared to it; and I confess that, as a natural man, all this has something of a spell-like influence over me. But, after all, it is the intellectual, moral, and spiritual scenery of Scotland that has the chief hold over my soul, and that now almost more than ever. I have confessed to disappointment in many respects. At the same time, I have confessed to having been greatly cheered and encouraged in others; and at this moment, when I cast my eyes from Unst, the most northerly of the Shetland Isles, to the furthest shores of the Solway Firth, on the south; and from the Western Hebrides to the mouth of the

Tweed eastward—there is not a district in which I cannot picture to myself some dearly beloved Christian friends in whose society I have found rich solace and sweet communion. Now, apart from ties of mere consanguinity, there is a spiritual fatherhood and motherhood—a spiritual sisterhood and brotherhood—to which, agreeably to the spirit of the Saviour's remark, in many respects the renovated spirit is knit by a higher, sweeter, stronger and holier bond than we are even to our kindred by the ties of blood alone. All these and other ties bind me to Scotland, and exercise so potent a spell over my spirit, that, at times, when I felt them in their aggregate force and weight, I am so bound and chained to the spot, as if I could never leave it. How, then, has the tie been loosened and severed? It was as the Psalmist says, when he had his difficulties and perplexities on another subject, by going into the sanctuary.

I do not mean this, or any other poor, lower, earthly sanctuary, but the upper—even the heavenly one, where Jehovah peculiarly manifests his prescence. It was when trying at least to rise upon the poor, clipt wings of a weak faith, and in the visions of faith, reaching within dim sight of the radiant throne, with its unutterable glories, and when faith caught a glimpse of that strange and mysterious one, who is the Lamb in the midst of the throne—a Lamb as it had been slain—red in his apparel, and with garments died in blood. It was when the soul, lost in wonder and amaze, has tremblingly asked, who is that mysterious one, and has been led immediately to look back to eternal ages, and listen to the response, this is He who was in the bosom of the Father, Jehovah's fellow, wrapt up in bliss ineffable; but such was his love to man, that He wrenched himself, as it were, from the very bosom of the Father, and came forth, His glory shrouded and eclipsed: aye, and descended to the depths of humiliation in the manger-cradle of Bethlehem.

ILLUSTRATIONS FROM HIS TRAVELS IN THE HOLY LAND.

When the soul, looking upward, has tried to realize the infinitude of that stoop, and, downward, has tried to guage the unfathomable depths of that condescension—when one has been led, in traversing, as it has recently been my priv

ilege, the scenes traversed by the footsteps of that incarnate Deity—and when one is brought to sit down upon that arid, naked spot at Jacob's well, and thinks that He who is the fountain of living water, was for me athirst there—and turning round the flank of Olivet, and standing there, remember that He who is the bread from heaven to nourish and feed the whole intelligent and spiritual universe, was himself an hungered there—and goes to sit down beneath the dark shade of Gethsemane, and vividly calls to mind that He who was the joy of cherubim and seraphim, was in intensest agony of spirit there—that He who was the beauty and light of heaven—the chief among ten thousand and altogether lovely—sweated as it were, very drops of blood there. Ah! it is when one gets a glimpse of this condescension, without a parallel and without a name, in the wide universe of God, and before which acts of self-sacrifice, the greatest ever predicted, of the most heroic martyrs and confessors, sink into utter nothingness. O! it is then, when fortified by views and experiences like these, that one is prepared to wrench himself from all he holds most dear on the earth, whether of external or internal kind, if God in his providence beckons him. And thus it has been with me.

A few years ago, I felt that God in his providence, called me to the discharge of a certain work in Scotland. So far as concerns my individual share in it, I now feel that that work has been substantially accomplished. The Foreign Mission fund—on whose prosperity all our operations in India and Africa must for the present depend, was in a very dilapidated state. By God's blessing, that Fund has been rescued from its tottering state of insecurity, and placed on a stable and permanent foundation through the working of the associational plan, with its regular quarterly subscriptions and prayer-meetings, in the great majority of the influential congregations of the Church; while in amount it has been doubled or tribled—all that is required being the maintenance of the present system, through proper agency and periodic visitation, as well as the extension of it to all the remaining congregations. And as the spirit of Missions rises in the Church, present contributions may even be indefinitely enlarged.

FAREWELL TO SCOTLAND.

And now, this my home-work being for the present finished, while exigencies of a peculiar kind appear to call me back again to the Indian field, I cheerfully obey the summons; and despite its manifold ties and attractions, I now feel as if, in fullness of heart I can say, farewell to Scotland—to Scotland! honored by ancient memories and associations of undying glory and renown! Scotland, on whose soil were fought some of the mightiest battles for civil and religious liberty!—Scotland, thou country and home of the bravest among undaunted Reformers! Scotland, thou chosen abode and last resting-place of the ashes of most heroic and daring martyrs!—yet farewell, Scotland! Farewell to all that is in thee! Farewell, from peculiarity of natural temperament, I am prepared to say, Farewell ye mountains and hills, with your exhilarating breezes, where the soul has at times risen to the elevation of the Rock of Ages, and looked to the hill whence alone aid can come. Farewell ye rivers and murmuring brooks, along whose shady banks it has been often my lot to roam, enjoying in your solitude the sweetest society! Farewell, ye rocky and rugged strands, where I have so often stood and gazed at the foaming billows, as they dashed and surged everlastingly at your feet! Farewell ye churches and halls throughout this land, where it has been so often my privilege to plead the cause of a perishing world; and when in so doing I have had such precious glimpses of the King in his beauty, wielding the scepter of grace over awakened, quickened and ransomed souls. Farewell, ye abodes of the righteous, whether manses or ordinary dwellings, in which this weary pilgrimed body has often found sweet rest and shelter, and this wearied spirit the most genial Christian fellowship; farewell, too, ye homes of earliest youth, linked to my soul by associations of endearment, which time can never efface; aye, and farewell ye graves of my fathers, never likely to receive my mortal remains! And welcome India! Welcome India, with thy benighted, perishing millions; because, in the vision of faith I see the renovating process that is to elevate them from the lowest depths of debasement and shame, to the noblest heights of celestial glory. Welcome, you majestic hills,

the loftiest on this our globe; for though cold be your summits, and clothed with the drapery of eternal winter, in the vision of faith I can go beyond and behold the mountain of the Lord's house established on the top of the mountains, with innumerable multitudes of India's adoring worshippers joyously thronging towards it. Welcome, too, ye mighty, stupendous fabrics of a dark lowering idolatory, because, in the vision of faith, I can see in your certain downfall, and in the beauteous temples of Christianity reared over your ruins, one of the mightiest monuments to the triumph and glory of our adored Immanuel. Welcome, too, thou majestic Ganges, in whose waters, through every age, such countless multitudes have been engulphed in the vain hope of obtaining thereby a sure passport to immortality, because, in the vision of faith, I behold the myriads of thy deluded votaries forsaking thy turbid though sacred waters, and learning to wash their robes and make them white in the blood of the Lamb. Welcome—if the Lord so wills it—welcome, sooner or later, a quiet resting-place on thy sunny banks, amid the Hindu people, for whose deliverance from the tyrannic sway of the foulest and cruelest idolatries on earth, I have groaned and travailed in soul agony.

Fare ye well, then, reverend fathers and beloved brethren and sisters in the Lord—fare ye well in time; fare ye well through all eternity! And in the view of that bright and glorious eternity, welcome, thrice welcome thou resurrection morn, when the graves of every clime and every age, from the time of righteous Abel down to the period of the last trumpet sound, will give up their dead; and the ransomed myriads of the Lord, ascending on high, shall enter the mansions of glory—the palaces of light—in Immanuel's land; and there together in indissoluble and blissful harmony celebrate the jubilee of a once groaning, but then renovated universe! Farewell! Farewell!

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EXTRACT

FROM

AN ADDRESS

DELIVERED ON THE

MORNING OF MAY 31, 1826.

BOSTON,

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1826.

The Address, a part of which is here published, was delivered before the Conference of Ministers, who annually assemble at the Vestry in Berry Street, Boston, on the morning of election. By vote of the Conference a copy was requested for the press. The introductory remarks are omitted by desire of the author.

EXTRACT

FROM

AN ADDRESS.

Among those objects of public interest, which make a special demand upon the ministers of religion, there is one, toward which I wish now to draw your particular attention; because I think, that at the present moment, it has a peculiar claim upon it. I refer to those great efforts, which are making at the present day, by all sects of christians, and in different parts of the christian world, to communicate the knowledge of christianity, and to extend its blessings to the heathen. What interest ought we to feel, and what part ought we to take, in this great movement?

As to the object itself, toward which this movement is directed, I think there can be with christians but one feeling. In proportion to our estimate of the value of our holy religion, we must wish to see its blessings extended to all mankind. We must cordially wish success to every effort for this purpose, and must heartily rejoice in all the evidences of success, with which any of them are attended.

But I am far from thinking it a reasonable ground of censure or of surprise, that men of reflection should be slow to engage in any of the enterprises, which are attempted for this purpose. The history of foreign missions is full of lessons of caution, and of distrust. How much of pious and well meant exertion has been wasted in ill-concerted schemes, and ill-conducted attempts to convert the nations of the east to christianity! How many flattering and even splendid accounts of success have proved wholly fallacious, to break down our confidence and destroy our hopes!

But are we therefore to be discouraged from all further attempts, and to abandon the cause as hopeless? In those unsuccessful endeavours, which have heretofore been made, for the conversion of the heathen, may we not discover some causes of failure, which do not appertain to the exertions, which are making for the purpose at the present day, or such as are capable of being avoided in future attempts? Shall we not find these causes, partly in the form, in which christianity has been presented, and partly in the manner in which it has been attempted to be introduced? But let christianity be presented in its pure and simple form, and there is nothing in it unintelligible, incredible, or revolting, that it should be impossible to recommend it to the heathen mind. Nor is it necessary that the heralds of the gospel should lose their labour, as has too often happened, by offering it to those, whom they have taken no care to prepare for its reception by previous instruction and discipline. All this those who are engaged in the great cause are beginning to understand; and in proportion as their manner of conducting

their efforts is regulated by this new and just view of the subject, they are pursued with new prospects, and new indications of success. A new era is thus actually commenced. Preparatory measures are thought necessary, where the gospel is to be offered. Efforts are directed more to the education of the young, than to the conversion of adults. Schools are established. Useful arts, and better habits and customs are introduced. And instead of offering the doctrines of the gospel first and alone, they are preceded or accompanied with all the improvements of christian countries in government and education, with the pure morality of the gospel, and with christian institutions. Thus under the influence of a good education, conducted with little or no *direct* reference to christianity, a certain portion of the generation, that is now coming into life, may be prepared to renounce, as they arrive at mature life, the polytheism and idolatry of their country, and add the christian faith and profession to the christian morals, in which they have been educated. The salutary influences of this change in the course pursued, are already beginning to appear in several parts of the Eastern world. Of this we can entertain no doubt, after making all due deductions for the exaggerations of honest enthusiasm in the accounts which come to us. The schools for educating the children of the natives of India in European learning cannot fail to produce an immense change in the character of the next generation. Those seminaries must be continually pouring out, to mingle with the mass of the population, and infuse a new character into it, large numbers of youth, imbued with knowledge, which will prepare them for

renouncing the superstitions of their fathers, and for receiving a purer doctrine and a more reasonable faith; and which will give them a commanding influence in the community, and gradually, and in no great length of time, effect an important change in the religious and moral state of the country.

In view of this state of things, there seems to me to be reasonable ground of encouragement for christians to engage in earnest endeavours to send the blessings of the gospel to the heathen. And to no denomination of christians is the encouragement so strong, as to those, who maintaining the strict personal unity of God, have not to encounter, together with other obstacles, the objection so constantly urged against christianity by intelligent heathen, that the fundamental doctrine of our religion is neither more intelligible, nor more rational, than the polytheism, which they are called upon to renounce.

There is, besides, as relates to an important portion of the heathen world, another ground of encouragement, wholly peculiar to Unitarian christians, and peculiar to the present time. I refer to the question, which has for some time past been agitated with deep interest by the learned among the natives of India, relative to what was originally the fundamental doctrine of their religion. There exists accordingly, at this time, among the most enlightened natives of India, what is not usual, a spirit of inquiry on the subject of religion; and a spirit of inquiry is always and every where, favourable to christian truth. This spirit has been stirred up, and has received the direction which it has now taken, by one of the most extraordinary men, that the age has produced. This wonderful

man is Rammohun Roy. He has appeared as a great reformer. He has attacked the popular polytheism of his country, and is endeavouring to abolish some of its shocking institutions and customs. He has besides studied the Jewish and christian scriptures,—has acquired a thorough and critical knowledge of them, and a wide extent of learning intimately connected with them ; and has expressed his high admiration of the doctrine of the gospel, and its precepts. By the great powers of his mind, his extensive and accurate learning, and the excellence of his character, he is qualified to exert, and is now exerting, a great and salutary influence over the most intelligent of his countrymen, in favour of the pure doctrines of uncorrupted religion.

Several of his learned countrymen have adopted his views respecting the unity of God, and the nature of true religion ; and are uniting their labours with his, in the great work of reformation. Whether it be from a conviction of the truth and divine origin of christianity, or only from a perception of its excellence, and its superiority to any other religion that has been offered to them ; whichever be their motive, they are ready to lend all the aid in their power to favour its introduction among their countrymen. And it is christianity, as it is held by Unitarians, that they regard as so great a blessing, and which receives their support. These circumstances offer encouragements, and hopes, and inducements to missionary efforts, such as have never before been presented. Prospects entirely new are opened. The business is already begun for us. Heretofore, and *even now*, with respect to all other denominations of christians, the missionary has

all the higher classes of society opposed to him, and can usually have access to the minds only of the lowest and most ignorant part of the population; and if a few converts are made from among these, their example will have but little influence, and what little it has will be rather unfavourable to the cause. But in the case of the distinguished Hindoo just mentioned, and his coadjutors, we have the first talents and learning in the nation, and men of the highest standing and character, co-operating with us, and aiding the cause by all the influence, which they can exert over their countrymen by their writings, and by their example. When such an impression is made for us, and such an influence exerted, can we regard it as any thing less, than a distinct indication of heaven what is our duty? Can we doubt whether we are called upon to co-operate in the great and glorious work of emancipating millions from the thraldom of superstition, and opening their eyes to the light of true religion?—Would it not be cause of deep regret to us hereafter, were the work to be achieved without us, while we were looking on only as idle spectators; or were the glorious opportunity offered us by Providence, for want of the aid, which it was in our power to give, to be lost for ever?

Another circumstance of present promise and encouragement, such as can seldom be expected to recur, is closely connected with that, which has just been noticed. There is already on the spot at Calcutta, a man* of distinguished talents, of competent learning, of unblemished character, and of hearty zeal in the cause; who has been engaged for several years, in conjunction

* Rev. Mr Adam.

with the great religious philosopher before mentioned, in promoting the cause of christianity in its pure and simple form. These able and intrepid reformers, who have done so much, unaided and alone, and amidst opposition both from heathen and christian prejudice, to awaken public attention and to give a direction to the spirit of inquiry, it is believed to be now in our power to encourage by our sympathy, by our approbation, and by expressing a feeling of interest in their labours and their success; and to aid by such contributions, as we may be able to send them, to enable them to proceed in the work, and bring it to a happy issue.

When I thus speak of contributions, you will not suppose me to mean, that the clergy should themselves be expected to furnish, from their very limited resources, contributions adequate to such a purpose. Of silver and gold, I well know, they can usually contribute but little. That little, however, they are bound by the strongest obligations to contribute, both as a personal duty, and as an example to others. But it is in their power to awaken an interest on the subject in the public mind, to exert an influence, to remove prejudices and misconceptions, to draw the attention of those to it, who have the means and the disposition to contribute largely, as soon as satisfactory reasons for doing it are offered; and to devise the best means for accomplishing the great purpose.

It is desirable, that the experiment should be fairly made, whether our religion can be more readily introduced into heathen countries, in the form in which it is held by us, than in those forms, in which it has usually been offered; and whether it can be made more easily to de-

scend from the higher to the lower, than to ascend from the lower to the higher classes in the community. This experiment I think will now be faithfully made, whether we, the ministers of religion, shall give it our countenance, and aid its prosecution, or not. The reasons for believing this are, as I have before stated, that among the natives in India there is a small, but highly respectable, body of monotheists; and among the European inhabitants, of Unitarian christians, who are united together in earnest endeavors to reform the religion of the country. Unitarian christians in England also seem fully sensible of the value and importance of these indications of a great incipient revolution in the minds of men in India on the subject of religion, and are taking spirited and well concerted measures to promote it, and to give it a right direction. And in this country, whatever may be the course, which we shall pursue, there are individuals, who are so deeply impressed with the value of the opportunity now offered, and with the duty of seizing the occasion, that they will not suffer the experiment to fail for want of the efforts requisite on their part to give it success.

In view of these circumstances, it is for us now to say, whether we will be the last to listen to the appeal, which is so distinctly made to us by the providence of God; the last to manifest a lively interest in spreading abroad the truths of our holy religion, and to aid in extending its blessings to all, who are willing to receive them.

Should success, equal to our hopes, attend the present efforts to convert the natives of India to the christian faith, and the worship of one God, the doubts so long

resting on the minds of many, as to the efficacy of any human means for the conversion of the heathen, will be removed; and christians will no longer be discouraged from attempts to impart the blessings of the gospel to other heathen nations, as they have before been, by the apprehended hopelessness of the case. The work will go on, the agents in it gathering strength, and courage, and experience as they proceed. Success in one point will animate to new exertions in other directions. The pious and benevolent will be inspired with new hopes and new energy; and every additional example of an individual or of a people receiving the christian faith, will supply new motives and new courage for engaging in the holy work.

In this, as in every other enterprise, in which religion is the main and direct concern; whether it be to purify it, to advance its interests, or to extend the knowledge of it, it is justly demanded of those, who are its appointed teachers, to lead the way, and to stand in the first rank of labour, of sacrifice, and of danger. But, in the present state of things, there is little room to speak of labours, or dangers, or sacrifices. None are required of you, that are worthy of being named. All that is now demanded is, that we lay aside all prepossessions adverse to the cause, if such have before been entertained, and laying open our minds to conviction and our hearts to impression, we give our attention to the subject in all its circumstances, and in all the evidence, in which it is now, by numerous publications, brought before the community. When this has been done, it must be left, and it may be safely left for each one to judge, according to the degree of conviction,

which has been produced, in what manner, to what degree, and by what means, it is his duty to aid the cause. Here then I rest the appeal, and I rest it with entire confidence and satisfaction.

But the time may not be distant—I hope it is not; when more will be required of us, than is required at present; when there will be a call, not only for sympathy and encouragement to those, who are already engaged in the work, but for fellow labourers to join them in it. And I trust that when that time shall come, it will find us prepared for the exigencies of it. I trust, that whenever in the judgment of those, who take a deep interest in the subject, and have the best information upon it, there shall be a demand for able, pious, learned, and intrepid men to devote their lives to the service, such men will be found, ready to go forth, wherever duty shall call them, and to do and to suffer whatever the holy cause, to which they devote themselves, shall require.

Epiphany.

To the Bishops, Clergy, and Laity of the Protestant Episcopal Church:

BRETHREN: THE FOREIGN COMMITTEE, in their Annual Report to the Board of Missions, in October last, expressed their disappointment in not having received during the financial year ending at that time a sum sufficient to meet the necessities of the work in this department, even upon its present limited scale.

The Committee felt, moreover, that these Missions, reduced by the death and withdrawal of missionaries, while means were not in hand to fill the ranks of its laborers, presented a spectacle which could not be contemplated, by any earnest friend of the cause of Christ, without distress.

The statements of the Committee, on the occasion above mentioned, were listened to with marked attention, and there was evidently a consciousness on the part of those present of a great want in the Church at large, of any thing like a proper appreciation and heartiness in her missionary work. This consciousness found expression in earnest discussion and reports, and there seemed to be, at the close of its session, the entertainment of a strong hope of a revival in the Church of missionary interest.

The many articles on the subject of Foreign Missions, which have since then appeared in religious papers, give evidence of the fact that it is exciting unusual attention.

The Foreign Committee participate in the hope above expressed. They are, moreover, seeking by new methods (not, however, such as are intended to supersede the old, but to be additional thereto) of widening the sphere of interest in the work.

To this end they have inaugurated a system of "Five Cent Collections," and have several agents, who, in connection with their other labors on behalf of the Committee, are engaged, in concurrence with parish ministers, in various parts of the country, in introducing this system. The present indications are such as to promise success in this effort.

The Committee, moreover, purpose to appoint a special Secretary, who will give his whole time, so long as he may find it convenient to act in this capacity, to efforts to obtain men and means for the work of Foreign Missions.

The Committee repeat the language of their Report to the Board, and say: "In such methods as they may devise, and by all other means in which their brethren of the Clergy and of the Laity may find opportunity, the Committee ask for earnest and hearty coöperation."

In behalf of the Committee,

S. D. DENISON, *Secretary and General Agent.*

Remittances to be made to James S. Aspinwall, Esq., Treasurer, 86 William Street, New-York.

COMMITTEE FOR FOREIGN MISSIONS.

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Rev. A. H. Vinton, D.D.,
Rev. M. A. De Wolfe Howe, D.D.,
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Rev. S. D. Denison, Sec. and Gen. Agt.

NEW-YORK, *Jan. 1st*, 1864.

HEATHEN GIVING AND CHRISTIAN GIVING.

The Rev. Charles Gutzlaff, who labored twenty years as a missionary in China, and who from his intimate knowledge of the language was familiar with almost every thing pertaining to the Chinese, says of them that they give much more in proportion to their income, to sustain their heathen religions and superstitions than Christians do to sustain the true faith.

The Rev. Dr. Scudder, so long a missionary in India, says: "The offerings made by the heathen to support their idolatry are far greater than those which are made by Christians to honor their Divine Master. A rich native of India, not long since, gave more than twelve hundred thousand dollars at one time to his idols. Another rich native has been known to spend more than one hundred thousand dollars on a single festival—the festival of the goddess Karle, and an annual sum of more than thirty thousand dollars during the remainder of his life."

Were such men to hear of the contributions made by Christians for the support of their faith, it would not be surprising if they should be heard to exclaim: "It is because heathenism is true and Christianity false, that our contributions so far exceed those which are given by Christians." And what reply should we give if we were to hear such an exclamation?

In the Word of God, giving is united with praying, and giving is put first: "To him shall be given of the gold of Sheba, prayer also shall be made for him continually, and daily shall he be praised."

A NEW SYSTEM OF COLLECTIONS.

It is found that while some of the communicants of our Church give liberally to the cause of Foreign Missions, others give nothing at all, and the majority give so very little, that the average sum received from each communicant is not quite one cent a week.

In the hope of greatly increasing the contributions to, and interest in the work, the Foreign Committee of the Board of Missions have instituted a system of Weekly Collections by Volunteer Collectors, after the plan which has been successfully tried by the Church Missionary Society in England, and the Society for the Propagation of the Gospel.

The importance of the movement, and the details connected with its operation, are set forth in a pamphlet entitled, *A Call to Every Christian*, copies of which will be furnished gratuitously on application to the Secretary and General Agent in New-York.

The members of the Foreign Committee respectfully invite the attention of both the Clergy and the Laity to the following

SUMMARY OF THE PLAN.

(1.) Each subscriber is to give the sum of five cents per week; but if any subscriber prefers to give for ten weeks, (fifty cents,) or one year, ($2.60,) in advance, such subscriber will of course be permitted to do so.

(2.) The subscribers are to be composed of persons who have not been accustomed to give any thing to the cause of Foreign Missions; or those who are willing to increase the amount they have previously given by the sum named.

(3.) The subscriptions are to be collected by persons who volunteer to act as "Gatherers;" and the visit of the "Gatherer" for the subscription is to be weekly, or otherwise, as the subscriber prefers.

(4.) Each "Gatherer" is to endeavor to obtain ten such subscribers; thus bringing into the Missionary Treasury $26 a year.

(5.) Each "Gatherer" will be furnished gratuitously with a book in which to record the names of the subscribers, and the amounts received.

(6.) In each parish where the system is adopted there is to be a person called a "Receiver," who will, once in every ten weeks, receive from the "Gatherers" the sums which they have collected, and forward them to the Treasurer of the District; or, until such an one is appointed, to the General Treasurer of the Foreign Committee.

(7.) The "Receivers" will also be furnished with books in which to record the names of the "Gatherers," and the amounts received from them.

(8.) The "Receiver" may be the Minister of the Church, or any other person whom the Minister and the "Gatherers" may mutually agree upon.

(9.) To maintain the system with efficiency, it will be necessary for the "Receiver" to hold a meeting with the "Gatherers" *at least* once in every ten weeks, to receive the contributions, impart missionary information, and engage in prayer and praise.

(10. Every ten weeks the subscribers will be furnished gratuitously with a missionary paper, prepared expressly for them. The package will be sent to the "Receiver," who will distribute the papers to the "Gatherers," and they to the subscribers. (See specimen of first page over-leaf.)

(11.) *It is not designed that this system shall take the place of the annual or other collections in the Church, or the usual offerings in the Sunday-school; but it is intended as something additional to these; the design being to engage the zealous members of our churches as co-workers with the Pastors in increasing the interest and the contributions of their several parishes.*

Until more permanent arrangements are made, the Foreign Missionaries now temporarily in this country, the Rev. Mr. Auer, from Africa, the Rev. Mr. Liggins, from Japan, and the Rev. Mr. Smith, from China, have been appointed agents by the Foreign Committee to present, in connection with their other efforts, this subject in the churches, and coöperate with the pastors, in inaugurating the movement; which, it is earnestly hoped, may become general throughout our communion.

The Committee would only add, that in those churches in New-York and Brooklyn, and other places in which this subject has been presented, it has met with success, a good number of persons promptly volunteering to act as "Gatherers." In one of the first churches in which it was presented, twenty such volunteers were obtained, and are now at work; so that the contributions of that parish will be increased to the extent of $500 a year; and there are doubtless very few parishes in the land where at least ten persons cannot be found who, out of love to the Master and his cause, are willing thus to be co-workers at home with those who are laboring abroad.

THE CARRIER DOVE.

We beg leave to call attention to this monthly missionary newspaper, for children and youth, published by the Foreign Committee.

It contains much missionary intelligence, is beautifully illustrated by engravings, and its articles are carefully prepared and selected.

The Committee desire its more extended circulation, not for any direct pecuniary profit—for this the paper does not afford—but for the influence it is calculated to exert in interesting the young to devote their hearts to Christ, and to labor and to pray, and to give for the extension of his kingdom.

Specimen copies will be sent wherever desired.

Terms.

Eight copies to one address, - - - - - - - $1.00 per annum.
Copies addressed singly, - - - - - - - - - 25 "

Address orders to

REV. S. D. DENISON, *Editor*,
19 Bible House, New-York.

N. B.—Additional copies of this paper will be sent to any clergyman or layman who may desire to have them for distribution, on application to the Secretary and General Agent, 19 Bible House, New-York.

other no. on 5536.53

THE FOREIGN MISSIONARY

TEN-WEEKS PAPER,

A GIFT TO

SUBSCRIBERS TO THE "FIVE CENT COLLECTION."

CHRISTMAS MORNING.

No. 1.] The next Ten Weeks begin December 27th, 1863. [Dec. 1863.

A CRY FROM BURMAH.

MR. JUDSON'S LETTER TO MR. GROW.

CHRISTIAN FRIENDS—You are requested to peruse with prayerful attention, the following letter of the Rev. Mr. Judson, Missionary in Burmah, addressed to the Rev. Mr. Grow, of Connecticut. If you are a minister, be entreated to read it without delay to your people ; if you are a Sabbath school teacher, read it to your scholars ; if you are a parent, read it to your family : let each Christian friend of your acquaintance have an opportunity of reading it: O that every Baptist in America could read it, and feel it.

RANGOON, March 4, 1831.

Rev. and Dear Brother,—Your letter of the 19th July last, is before me, and your fifty dollars is in the hands of Mr. Jones, at Maulmein, who writes me that he is ready to pay it to my order. The sentiments expressed in your letter are cheering and encouraging to my heart. I wish that all Baptist ministers felt so, and would all make such presents, though I should prefer their being made directly to the Board. My gratitude, however, in both cases, is sincere.

I can spare time to write a few lines only, having a constant press of missionary work on hand ; add to which, that the weather is dreadfully oppressive at this season. Poor Boardman has just died under it, and Mrs. Wade is nearly dead. Brother Wade and myself are now the only men in the mission that can speak and write the language, and we have a population of above ten millions of perishing souls between us. I am persuaded that the only reason why all the dear friends of Jesus in America, do not come forward in the support

of missions, is mere want of information, (such information as they would obtain by taking any of the periodical publications.) If they could only see and know half what I do, they would give all their property, and their persons too.

The great annual festival is just past, during which, multitudes come from the remotest parts of the country to worship at the great Shway Dagong Pagoda, in this place, where it is believed that several real hairs of Gaudama are enshrined. During the festival I have given away nearly 10,000 tracts, giving to none but those who ask. I presume there have been six thousand applications at the house. —Some come two or three months' journey, from the borders of Siam and China, —"Sir we hear that there is an eternal hell. We are afraid of it. Do give us a writing that will tell us how to escape it." Others come from the frontiers of Cassay, a hundred miles north of Ava,—"Sir, we have seen a writing that tells us about an eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die." Others come from the interior of the country, where the name of Jesus Christ is a little known,—"Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ." Brother Bennett works day and night at press; but he is unable to supply us; for the call is great at Maulmein and Tavoy, as well as here, and his types are very poor, and he has no efficient help. The fact is, that we are very weak, and have to complain that hitherto we have not been well supported from home. It is most distressing to find, when we are almost worn out, and are sinking, one after another into the grave, that many of our brethren in Christ at home are just as hard and immoveable as rocks; just as cold and repulsive as the mountains of ice in the polar seas. But whatever they do, we cannot sit still and see the dear Burmans, flesh and blood like ourselves, and like ourselves possessed of immortal souls, that will shine forever in heaven, or burn forever in hell—we cannot see them go down to perdition without doing our utmost to save them. And thanks be to God, our labors are

not in vain. We have three lovely churches, and about two hundred baptized converts, and some are in glory. A spirit of religious inquiry is extensively spreading throughout the country, and the signs of the times indicate that the great renovation of Burmah is drawing near. Oh, if we had about twenty more versed in the language, and means to spread schools, and tracts, and Bibles, to any extent, how happy I should be. But those rocks, and those icy mountains have crushed us down for many years. However, I must not leave my work to write letters. It is seldom that I write a letter home, except my journal, and that I am obliged to do. I took up my pen merely to acknowledge your kindness, and behold I have scratched out a long letter, which I hope you will excuse, and believe me, in haste your affectionate brother in Christ, A. JUDSON.

In connexion with this letter, the reader is requested to peruse the following extract from Mr. Judson's Journal, recently published in the American Baptist Magazine.

"*Rangoon, February* 28, 1831. Let all the rest, (i. e. persons not predisposed to consumption) feel themselves under greater obligations to listen to the heart-rending, soul-stirring cry, which the varied population of this great country, the Shans, the Karens, the Talings, the Burmese, and Arracanese, are now sending forth from all their towns and villages and hamlets, their mountains, their vallies, and their woods, "COME AND SAVE US, FOR WE ARE SINKING INTO HELL !"

"*March* 4. The great annual festival of Shway Dagong is just past, during which, I have distributed nearly 10,000 tracts, *giving to none but those who ask.* Priests and people, from the remotest regions, are alike eager to get our writings. I should have given away double the number, if I could have obtained sufficient supplies. But poor brother Bennett cannot, single-handed, and not yet familiar with Burman printing, answer all the demands which we make upon him, from different quarters. May God forgive all those who desert us in our extremity. May he save them all. But surely, if any sin will lie with crushing weight on the trembling soul,

when death draws near, if any sin will clothe the face of the final Judge with an angry frown, withering up the last hope of the condemned in irremediable, everlasting despair, it is the sin of turning a deaf ear to the plaintive cry of ten millions of immortal beings, who by their darkness and misery, cry day and night, "*Come to our rescue, ye bright sons and daughters of America,* COME AND SAVE US !"

BAPTISTS OF AMERICA, WILL YOU LISTEN TO THIS CRY FROM BURMAH ? Who of you will pray more for Burmah—who of you will contribute more liberally of your substance—who of you will give your persons—your all to missionary service in that benighted land ? Read again the following passage from Br. Judson's letter. "*If they* (the friends of Jesus in America) *could only see and know half what I do, they would give all their property and their persons too.*" Fix this sentence in your memories, and meditate on it one whole day. Here is the sober, deliberate declaration of a man who sees heathenism just as it is. Brother Judson has actually made this sacrifice—he has given all his property, and his person too. In 1827, he paid into the Treasury of the Baptist Board of Foreign Missions $4000, being the amount which he had received principally, for the services which he had rendered the British government, as interpreter, during its recent negociations with the Burman King. In 1828, he paid into the Treasury $6000, being the whole of his estate. ☞WHO WILL DO LIKEWISE ?

The Baptist Church in Rochester, N. Y. have adopted the following resolution :

"*Resolved,* That we the members of the Baptist church and congregation of Rochester, feeling an ardent desire to promote the glory of our Redeemer, will support under the patronage of the American Baptist Board of Foreign Missions, one Missionary in Burmah ; and to this end will make liberal sacrifices, and bring forward our gold, frankincense and myrrh." ☞*How many Baptist Churches in America will follow this example, and each support one Missionary in Burmah ?*

A Baptist Brother in one of the southern churches says, "I will be one of four, or six, to support, as long as I live, one missionary in Burmah." ☞*How many of our Baptist Brethren in America, are ready to join, each, with three, or five, or eleven others, to support a Missionary?* We have presented these few examples of liberality, of the many which might be here recorded, if space allowed, to provoke you to love and to good works.

BAPTISTS OF AMERICA! Shall the pleadings of your Missionaries be heard, or shall they not? Shall these poor Burmans who are begging for the bread of life, be supplied with tracts, and bibles, and teachers, or shall they not? Your Missionary brethren are waiting for your answer—Burmah is waiting for your answer—Heaven is waiting for your answer.—You can give but one answer—WE WILL HELP.

MR. JUDSON'S LETTER

TO THE FEMALE MEMBERS OF CHRISTIAN CHURCHES IN THE UNITED STATES OF AMERICA.

Maulmein, Oct. 1831.

Dear Sisters in Christ,

Excuse my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it a sufficient apology for the sentiments of this letter, unfashionable, I confess, and perhaps unpalatable, I know not. We are sometimes obliged to encounter the hazard of offending those, whom of all others we desire to please. Let me throw myself on your mercy, dear sisters, allied by national consanguinity, professors of the same holy religion, fellow-pilgrims to the same happy world. Pleading these endearing ties, let me beg you to regard me as a brother, and to listen with candor and forbearance to my honest tale.

In raising up a church of Christ in this heathen land, and in laboring to elevate the mind of the female converts to the standard of the gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display (I beg you will bear with me) which has in every age and in all countries, been a ruling passion of the fair sex, as the love of riches, power and fame has characterized the other. That obstacle lately became more formidable, through the admission of two or three fashionable females into the church, and the arrival of several missionary sisters, dressed and adorned in that manner; which is too prevalent in our beloved native land. On my meeting the church, after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. All that time, I had not maturely considered the subject, and did not feel sure what ground I ought to take. I apprehended also, that I should be unsupported and perhaps opposed by some of my coadjutors. I confined my efforts, therefore, to private exhortation, and with but little effect. Some of the ladies, out of regard to their pastor's feelings, took off their necklace, and ear ornaments, before they entered the chapel, tied them up in a corner of their handkerchiefs, and on returning, as soon as they were out of sight of the mission house, stopped in the middle of the street, to array themselves anew!

In the mean time, I was called to visit the Karens, a wild people, several days journey to the north of Maulmein. Little did I expect there to encounter the same enemy, in those "wilds, horrid and dark with o'ershadowing trees." But I found that he had been there before me, and reigned with a peculiar sway from time immemorial. On one Karen woman I counted between twelve and fifteen necklaces, of all colors, sizes and materials. Three was the average. Brass belts above the ancles, neat braids of black hair tied below the knees, rings of all sorts on the fingers, bracelets on the wrists and arms, long instruments of some metal, perforating the lower part of the ear, and reaching nearly to the shoulders, fancifully constructed bags inclosing the hair, and suspended from the back part of the head, not to speak of the ornamental parts of their clothing, constituted the fashion and the ton of the fair Karenesses. The dress of the female converts was not essentially different from that of their country-women. I saw that I was brought into a situation that precluded all retreat; that I must fight or die. For a few nights, I spent some sleepless hours, distressed by this and other subjects, which will always press upon the heart of a missionary in a new place. I considered the spirit of the religion of Jesus Christ. I opened to 1 Tim. 2, 9, and read these words of the inspired apostle: "I will also that women adorn themselves in modest apparel, with shamefacedness and sobriety, *not with broidered*

hair, or gold, or pearls, or costly array." I asked myself, Can I baptize a Karen woman in her present attire ? No. Can I administer the Lord's supper to one of the baptized in that attire? No. Can I refrain from enforcing the prohibition of the apostle ? Not without betraying the trust I have received from him. Again, I considered that the question concerned not the Karens only, but the whole Christian world—that its decision would involve a train of unknown consequences—that a single step would lead me into a long and perilous way. I considered Maulmein and the other stations. I considered the state of the public mind at home. But "*what is that to thee ? follow thou me,*" was the continual response, and weighed more than all. I renewedly offered myself to Christ and prayed for strength to go forward in the path of duty, come life or death, come praise or reproach, supported or deserted, successful or defeated in the ultimate issue. Soon after coming to this conclusion a Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read her the apostle's prohibition. She looked again and again at her handsome necklace (she wore but one) and then with an air of modest decision, that would adorn, beyond all outward ornaments, any of my sisters whom I have the honor of addressing, she took it off saying, *I love Christ more than this.* The news began to spread. The Christian woman made but little hesitation. A few others opposed ; but the work went on. At length the evil which I most dreaded come upon me. Some of the Karen men had been to Maulmein and seen what I wished they had not. And one day, when we were discussing the subject of ornaments, one of the Christians came forward in my face and declared, that at Maulmein, he had actually seen one of the great female teachers wearing a string of gold beads around her neck !! Lay down this paper, dear sisters, and sympathize a moment with your fallen missionary. Was it not a hard case ? Was it not cruel in that sister thus to smite down to the dust her poor brother, who, without that blow, was hardly able to keep his ground? But she knew it not. She was not aware of the mischief she was doing. However though cast down, I was not destroyed ; though sorely bruised and wounded, I endeavored to maintain the warfare as well as I could ; after some conflict, the enemy fled the field ; and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel.

On arriving at Maulmein, and partially recovering from a fever which I had contracted in the Karen woods, the first thing I did, was to crawl out to the house of the patroness of the gold beads.—To her I related my adventures, to her commiseration

I commended my grief. With what ease and truth too, would that sister reply,—Notwithstanding these beads, I dress more plain than most ministers' wives and professors of religion in our native land. These beads are the only ornaments I wear. They were given me when quite a child by a dear mother whom I never expect to see again (another hard case) ; and she enjoined it on me never to part with them, as long as I lived, but to wear them as a memorial of her ! O ye christian mothers, what a lesson you have before you. Can you, dare you give injunctions to your daughters, directly contrary to the apostle's commands ? But to the honor of my sister be it recorded, that as soon as she understood the merits of the case, and the mischief done by such example, off went the gold beads ; and she gave decisive proof, that she loved Christ more than father or mother. Her example, united with the efforts of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

But notwithstanding these favorable signs, nothing, really nothing is yet done. And why ? This mission as well as all others, must necessarily be sustained by continual supplies of missionaries, male and female, from the mother country. Your sisters and daughters will continually come out to take the place of those who are removed by death, and to occupy numberless stations, still unoccupied. And when they arrive, they will be dressed in their usual way, as Christian women at home are dressed. And the female converts will run around them and gaze upon them with the most prying curiosity regarding them as the freshest representation of the Christian religion, from that land, where it flourishes in all its purity and glory. And when they see the gold and jewel pendant from their ears, the beads and chains encircling their necks, the finger rings set with diamonds and rubies, the rich variety of ornamental head-dress, "the manicles, and the whimples, and the crisping pins" (see the rest in Isaiah 3d chap.) they will cast a bitter, reproachful, triumphant glance at their old teachers ; and spring with fresh avidity to repurchase and resume their long regretted elegancies ; the cheering news will fly up the Dahgyaing, the Laing-bwai, and the Lal-wen ; the Karenesses will reload their necks and ears and arms and ancles ; and when after another year's absence, I return and take my seat before the Burman or the Karen church, I shall behold the demon of vanity enthroned in the centre of the assembly, more firmly than ever, grinning defiance to the prohibitions of apostles, and the exhortations of us who would fain be their humble followers. And thus you, my dear sisters, sitting quietly by your fire-sides, or repairing devoutly to your places of worship, do by your example, spread the poison of vanity, through all the rivers and mountains and wilds of this far distant land ; and while

you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, are inadvertantly building up that of the devil. If on the other hand, you divest yourselves of all meretricious ornaments, your sisters and daughters who come hither, will be divested of course ; the further supplies of vanity and pride will be cut off ; and the churches at home being kept pure, the churches here will be pure also.

DEAR SISTERS,—Having finished my tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

1. Let me appeal to conscience and inquire, What is the real motive for wearing ornamental and costly apparel ? Is it not the desire of setting off one's person to the best advantage, and of exciting the love and admiration of others ? Is not such dress calculated to gratify self-love, to cherish the sentiments of vanity and pride ? And is it not the nature of those sentiments to acquire strength from indulgence ? Do such motives and sentiments comport with the meek, humble, and self-denying religion of Jesus Christ ? I would here respectfully suggest, that these questions will not be answered so faithfully in the midst of company, as when quite alone kneeling before God.

2. Consider the words of the apostle quoted above from 1 Tim. 2, 9 :—"I will also that women adorn themselves in modest apparel, with shame-facedness and sobriety, *not with broidered hair, or gold, or pearls, or costly array.*" I do not quote a similar command recorded in 1 Pet. 3, 3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot the force of these passages be evaded ? Yes, and nearly every command in scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely if we set about it in good earnest.— But preserving the posture above alluded to, with the sacred volume spread open at the passage in question, ask your heart in simplicity and godly sincerity, whether the meaning is not just as plain, as the sun at noon-day. Shall we then bow to the authority of an inspired apostle, or shall we not ? From that authority shall we appeal to the prevailing usages and fashions of the age ? If so, please to recall the Missionaries you have sent to the heathen ; for the heathen can vindicate all their superstitions on the same ground.

3. In the posture you have assumed, look up and behold the eye of your benignant Saviour ever gazing upon you, with the tenderest love, upon you, his daughters, his spouse, wishing above all things, that you would yield your hearts entirely to him, and become holy, as he is holy, rejoicing when he sees one and another accepting his pressing invitation, and entering the

more perfect way ; for on that account he will be able to draw such precious souls into a nearer union with himself, and place them at least in the higher sphere, where they will receive and reflect more copious communication of light, from the great fountain of light, the uncreated Sun.

4. Anticipate the happy moment, hastening on all the wings of time, when your joyful spirit will be welcomed into the assembly of the spirits of the just made perfect. You appear before the throne of Jehovah ; the approving smile of Jesus fixes your everlasting, happy destiny ; and you are plunging into "the sea of life and love unknown, without a bottom or a shore." Stop a moment ; look back on yonder dark and miserable world that you have left ; fix your eye on the meagre, vain, contemptible articles of ornamental dress, which you once hesitated to give up for Christ, the King of glory, and on that glance decide the question instantly and forever.

Surely you can hold out no longer. Thanks be to God, I see you taking off your necklaces and ear-rings, tearing away your ribbons and ruffles and superfluities of head-dress—and I hear you exclaim, What shall we do next? An important question, deserving serious consideration. The ornaments you are renouncing, though useless, and worse than useless in their present state, can be so disposed of, as to feed the hungry, clothe the naked, relieve the sick, enlighten the dark-minded, disseminate the Holy Scriptures, spread the glorious Gospel throughout the world. Little do the inhabitants of a free Christian country know of the want and distress, endured by the greater part of the inhabitants of the earth. Still less idea can they form of the awful darkness, which rests upon the great mass of mankind, in regard to spiritual things. During the years that you have been wearing these useless ornaments, how many poor creatures have been pining in want ; how many have languished and groaned on beds of abject wretchedness ; how many children have been bred up in the blackest ignorance, hardened in all manner of iniquity ; how many immortal souls have gone down to hell, with a lie in their right hand, having never heard of the true God and the only Saviour. Some of these miseries might have been mitigated ; some poor wretch have felt his pain relieved ; some widow's heart have been made to sing for joy ; some helpless orphan have been rescued from hardened depravity, and trained up for a happy life here and hereafter ; some, yea many precious souls might have been redeemed from the quenchless fires of hell, where now they must lie and suffer to all eternity, had you not been afraid of being thought unfashionable, and not "like other folks !" had you not preferred adorning your person, and cherishing the most seductive feelings of vanity and pride ! O, Christian sisters, believers in God, in Christ, in an eternal heaven and

an eternal hell ! and can you hesitate and ask what you shall do? Bedew those ornaments with the tears of contrition ; consecrate them to the cause of charity ; hang them on the cross of your dying Lord. Delay not an instant. Hasten with all your might, if not to make reparations for the past, at least to prevent a continuance of the evil in future. And be not content with individual exertion. Remember that union is strength. Take an example from the Temperance Societies, which are rising in their strength, and rescuing a nation from the brink of destruction. Unite, Christian sisters of all denominations, and make an effort to rescue the church of God from the insidious attacks of an enemy which is devouring her very vitals. As a counterpart to the societies just mentioned, may I respectfully suggest, that plain-dress societies be formed in every city and village throughout the land, recognizing two fundamental principles—the one based on 1 Tim. 2, 9—*all costly attire to be disused ;* the other on the law of general benevolence—*the avails of such articles, and the savings resulting from the plain-dress system, to be devoted to the purposes of charity.* Some general rules in regard to dress, and some general objects of charity, may be easily ascertained and settled. Minor points must, of course, be left to the conscience of each individual, yet free discussion will throw light on many points at first obscure. Be not deterred by the suggestion, that in such discussions you are conversant about *small* things. Great things depend on small ; and in that case, things which appear small to short-sighted man, are great in the sight of God. Many there are, who praise the principle of self-denial in general, and condemn it in all its particular applications as too minute and scrupulous and severe. Satan is well aware, that if he can secure the minute units, the sum total will be his own. Think not any thing small which may have a bearing upon the kingdom of Christ and upon the destinies of eternity. How easy to conceive, from many known events, that the single fact of a lady's divesting herself of a necklace, for Christ's sake, may involve consequences which shall be felt in the remotest parts of the earth, and in all future generations to the end of time, yea, stretch away into boundless eternity, and be a subject of praise millions of ages after this world and all its ornaments are burnt up.

Beware of another suggestion made by weak and erring souls, who will tell you that there is more danger of being proud of plain dress and other modes of self-denial, than of fashionable attire and self-indulgence. Be not ensnared by this last, most finished, most insidious device of the great enemy. Rather believe that He who enables you to make a sacrifice, is able to keep you from being proud of it. Believe that he will kindly furnish such occasions of mortification and shame as will preserve you from the

evil threatened. *The severest part of self-denial consists in encountering the disapprobation, the envy, the hatred of one's dearest friends.* All who enter the straight and narrow path in good earnest, soon find themselves in a climate extremely uncongenial to the growth of pride.

The gay and fashionable will in many cases, be the last to engage in this holy undertaking. But let none be discouraged on that account. Christ has seldom honored the leaders of worldly fashion, by appointing them leaders in his cause. Fix it in your hearts, that in your warfare, *the Lord Jesus Christ expects every woman to do her duty.* There is probably not one in the humblest walks of life but would, on strict examination, find some article, which might be dispensed with, for purposes of charity, and ought to be dispensed with, in compliance with the apostolic command. Wait not therefore, for the fashionable to set an example ; wait not for one another ; listen not to the news from the next town ; but *let every individual go forward*, regardless of reproach, fearless of consequences. The eye of Christ is upon you. Death is hastening to strip you of your ornaments, and to turn your fair forms into corruption and dust. Many of those for whom this letter is designed, will be laid in the grave, before it can ever reach their eyes. We shall all soon appear before the judgment seat of Christ, to be tried for our conduct, and to receive the things done in the body. When placed before that awful bar, in the presence of that Being whose eyes are as a flame of fire, and whose irrevocable fiat will fix you forever in heaven or in hell, and mete out the measure of your everlasting pleasures and pains, what course will you wish you had taken ? Will you then wish, that in defiance of his authority, you had adorned your mortal bodies with gold and precious stones and costly attire, cherishing self-love, vanity and pride ? Or will you wish, that you had chosen a life of self-denial, renounced the world, taken up the cross *daily* and followed Him ? *And as you will then wish you had done,* DO NOW.

Dear Sisters, your affectionate brother in Christ,

A. JUDSON.

A

BRIEF VIEW

OF

FACTS,

WHICH GAVE RISE

TO THE

New-York Evangelical Missionary Society of Young Men,

TOGETHER WITH THE CONSTITUTION.

PUBLISHED BY DIRECTION OF THE SOCIETY.

NEW-YORK:

PRINTED BY DAY & TURNER,

No. 58 Beaver-street.

1817.

BRIEF VIEW

OF THE

FACTS,

CONCERNING THE

Anti-Slavery Principles and Doings

of the Society of Friends,

TOGETHER WITH THE CONSTITUTION

AND PROCEEDINGS BY DIRECTION OF THE SOCIETY

NEW-YORK:

PRINTED BY DAY & TURNER,

No. 62 Beekman-street.

1837.

BRIEF VIEW, &c.

DEFERENCE to ourselves, if not to the public, demands an explanation of the origin and design of the NEW-YORK EVANGELICAL MISSIONARY SOCIETY OF YOUNG MEN. An event of so much notoriety as the secession of more than one hundred young men from an Institution, whose professed object is "The propagation of the gospel of Jesus Christ," cannot at first view, but be regarded with sentiments of regret. At an age of the world, when the various denominations of Christendom, begin to feel, "that they have attached too much importance to the things in which they differ, and not enough to those in which they agree;" when the dissemination of the gospel is the great and common cause, which unites the affections, the prayers and the exertion of the great family of believers; and in the promotion of which they already begin to find a grave for their party spirit and sectarian prejudices: nothing but considerations of commanding influence can justify a disjunction of missionary labors. "Charity suffereth long;" but there is a point beyond which christian forbearance cannot be extended, and when the "wisdom that cometh from above" demands a struggle, "not only to extend the Redeemer's Kingdom abroad, but maintain its independence at home."

Considerations of this imperative character *did exist*, and led to the organization of this infant Institution. On the 23d of January, 1809, a number of young men of different religious denominations in the city of New-York, formed themselves into a society, "for the purpose of raising a fund to aid in promoting the objects of the New-York Missionary Society." So unexpected was the success, and so hopeful the promise of this Institution, that on the 14th February, 1816, it resolved on the future management of its own funds independently of the parent society. It was no longer "The Assistant New-York Missionary Society," but the "Young Men's Missionary Society of New-York."

Though it was expected, that this Institution would consecrate its efforts to the great work of disseminating the gospel, without descending to the littleness of party distinctions; circumstances of no equivocal import, very early indicated that there were some unhappy jealousies in the Board of Directors on the subject of Christian Theology. A studious effort to avoid bringing the points of difference into view, together with the spirit of mutual conciliation and confidence, which appeared to be gradually increasing, it was hoped would repress every thing like secret alienation, as well as remove the possibility of open rupture. But in this respect the fondest hopes were defeated. These miserable jealousies had never slept. At their recent session, on the 11th Nov. last, Mr Samuel Hanson Cox, without his own knowledge, was nominated to the Board as a suitable can-

didate for the missionary service. Mr. Cox was himself a member of the Missionary Society, and in October last, was licensed to preach the gospel by the *unanimous* vote of the "Presbytery of New-York." The minority were at no loss to determine that this nomination was not grateful to the majority of the Board. As the most compendious method of overruling it, and with the impression that the funds of the Society would not authorize the appointment of more than one Missionary in addition to the one in actual employment, the Rev. Arthur Joseph Stansbury, of the "Associate Reformed" church, was introduced to the Board as a rival candidate. With the hope of avoiding concussion, and with the desire to evince an exemption from party prejudice, the mover of the resolution nominating Mr. Cox, begged leave to insert the name of Mr. Stansbury, in conjunction with that of Mr. Cox:—thus placing the candidates of either side on equal ground. But the difficulty was neither removed nor diminished. The apprehension was too well grounded, that the object to be secured by the majority was not the appointment of Mr. Stansbury, so much as the rejection of Mr. Cox. The appearance of this determination, while it did not allay the fears of the minority, excited equal surprise and regret. Nothing but the thorny field of controversy now lay before them. Still reluctant however, to hazard the interests of a society hitherto so prosperous, anxious to avert the probable issues of a public conflict, most unwilling to embarrass the Redeemer's cause, by dissentions among his professed

followers, the minority were happy to have it understood, that the subject be informally referred to the Committee of Missions.

That Committee were convened the following Monday. The name of Mr. Cox was mentioned with diffidence and solicitude. No objection was made to his talents or piety. It was too well known to be disputed, that in both these particulars he enjoyed no small share of public confidence. The majority of the Committee however, had unhappily associated with the name of Mr. Cox, certain religious sentiments, which they deemed "unsound," and which they supposed to be inconsistent with the character of a useful Missionary. It was not to be concealed, that in the great outlines of truth, his views accorded rather with those entertained by Calvin, Edwards, Bellamy, Scott, Smalley, Dwight, Pearce, Ryland and Fuller, and, indeed, with the great body of the Christian world, at this period of enlightened piety, than with the incoherent and unintelligible dogmas with which local intolerance seems resolved to burden the church of Christ. If not to believe that we actually sinned in Eden, six thousand years before we were born;---if not to believe that the inability of the unregenerate to comply with the terms of salvation, is the same as their inability to pluck the sun from his orbit;---if not to believe that the depravity of man destroys his accountableness;---if not to believe that the atonement is made exclusively for the elect;---if not to believe that the elect are invested with a title to eternal life, on principles

of distributive justice, and that, while destitute of regenerating and sanctifying grace;---if not to believe that the christian's love of God is founded in selfishness, as completely as the miser's love of gold;---if want of assent to these repulsive notions disqualifies a man for the Missionary service:---then doubtless Mr. Cox is disqualified. But if a cordial adherence to the truth, that through the sin of Adam all mankind are sinners, from the moment of their own existence;---that the inability of the unregenerate, though absolute, inculpates rather than excuses them; that notwithstanding his apostacy, man is still a free agent, and accountable for his character;---that the atonement is unlimited in its nature, and limited only in its application;---that the salvation of the elect is not of debt, but of grace;---that all holy affection, though caused by the Divine Spirit, is founded on the divine excellence, rather than the divine favour;---if a firm belief and cordial reception of these glorious truths, qualifies a man for the ministry of reconciliation:—then the minority have every reason to concur in the unanimous opinion of the Presbytery of New-York, that Mr. Cox is qualified.

Notwithstanding this diversity of sentiment, it has been well understood, that there was no reluctance on the part of the minority to co-operate with the majority, in any measures to advance the Missionary cause. While the minority loved the truth and designed to maintain it, it was far from their purpose and their wishes, that the spirit of theological controversy should ever creep into the Missionary So-

ciety, or these differences in doctrine ever be recognized in their appointment of Missionaries. Nor can they be accused of a single departure from this catholic principle. In the appointment of Mr. Cox, they asked no more than they were willing to give. Presuming that questions of similar import might hereafter agitate the Society, unless the present case should be avowedly decided as a precedent, the Committee agreed without a dissenting voice, though without a formal vote, to deliberate and decide upon the present nomination, as involving the principle, *Whether any man holding Mr. Cox's sentiments should be eligible to their employment?* With this important question before them, they separated without a decision: agreeing solemnly and prayerfully to review the whole subject and convene for their final decision on the following Friday.

On Friday, all were present except one in the minority. There was much inquiry and some discussion. After having received a full developement of Mr. Cox's views from a member of their own board, the Committee resolved, "That it is inexpedient to "recommend Mr. Cox to the Board of Directors as a Missionary." The ground of this resolution was but one:—That the religious sentiments of Mr. Cox savoured so much of error, and contained so visibly the germ of heresy, that the Committee felt bound to withhold from him their sanction as a Missionary of the cross. The votes stood four for, and two against this resolution; when it was resolved *unanimously*, "That it *is* expedient to recommend to the Board the Rev. Arthur J. Stansbury as a Missionary."

The evening of the same day was to convene the Board of Directors to receive the report of this Committee. On the reading of this report it was moved, " That notwithstanding the decision of the Committee of Missions, Mr. Samuel H. Cox be appointed a Missionary in the service of the Society, for the term of six months," After discussing this resolution at considerable length, the board determined, to follow the example of the Committee of Missions, and defer their decision to a further meeting. On Friday of the next week they met, when all the Directors were present. Either with the hope of avoiding a full discussion of the resolution on the table, or with the expectation that the minority would resist the proposal, it was moved by the majority, " That the further consideration of the proposition respecting the employment of Mr. Cox be deferred in order to consider the recommendation of the Committee of Missions respecting Mr. Stansbury. Whatever might have been the views of the minority of such a course of measures, they determined not to oppose them, and therefore cordially united with the majority in engaging Mr. Stansbury as their Missionary. The contrast between the conduct pursued by the minority, and that persisted in by the majority, must strike every christian eye and impress itself on every christian heart.

Not without the hope that the liberal sentiments of the minority in this appointment would soften the rigour of the majority, the motion was renewed for the appointment of Mr. Cox. Very considerable

discussion ensued. The minority used every effort to ward off and lighten the shock. They entreated the majority to avoid the hazard of a rash decision. They entreated them to regard the honour and prosperity of the common cause. They entreated them not to lose sight of the grand object of the Institution, and forget the claims of the perishing heathen. But it was all in vain. A tide had set in which could not be turned out of its course; a torrent which it was hopeless to resist; a deluge of intolerance which threatened to sweep away every mound, and in its progress, to desolate the fairest portions of the Redeemer's heritage. The lamentable decision was passed, negativing the appointment of Mr. Cox as a Missionary, and virtually recognizing the principle, that no man of similar views could be patronized by the Board. The votes on this question stood twelve to six. Two members of the Board at heart with the minority, from considerations of peculiar delicacy which did them honour, declined voting; who from considerations of high attachment to truth and justice, which have done them greater honour, have since connected themselves with the newly organized Institution, and accepted a seat in its Direction.

There is something in the retrospect of what is wrong that goads the mind. After all the promptness with which it is accomplished, the aspect of evil after it is done, is ugly and distressing. The deed was performed; and it was fondly thought that some misgivings of heart were discoverable on the part of the majority. The inquiry was made by the minority and reiterated by the less determined of the majority, "Is

there no way in which the breach can be healed?" Lest it should be imagined by some of the majority, and lest the intimation should possibly be suggested at some future period, that the minority were contending for an individual, rather than those whom he represented, and were more attached to the name of Mr. Cox, than to the principle involved in their discussion, they submitted the proposition on the spot, though not by a formal resolution, *to unite with the majority in declaring it to be inexpedient to appoint Mr. Cox, provided the majority would yield the principle, that a licentiate, or minister in good standing, holding Mr. Cox's sentiments, should not be considered as an outlaw from the missionary service.* This proposition was rejected with a tone of such decision by the leaders of the majority, that there was no other alternative, than for the minority, either silently to withdraw from the Society, or bring the whole subject before them at their annual meeting, which was just at hand. To the latter course they were urged as well by "a multitude of of counsellors," as by every correct sentiment of duty to themselves and the church of God. Especially did they consider the claims of the Society imperative, because of the fourteen congregations of which it was composed, no less than six of its Directors were from the Reformed Dutch Church in Garden-street. Whatever might be the views of the great body of the Society of the points of faith discussed in the Board, the minority did not believe that they would justify the Directors in making these differences the governing principle of their conduct in the appointment of Mis-

sionaries. At the close of their annual meeting therefore, a brief statement of what had transpired in the Board, was succeeded by the following

Resolution: "Whereas it appears that some "unhappy differences of opinion, concerning certain "religious doctrines, have existed in the minds of the "Directors of this Society, and that these differences, "though involving nothing inconsistent with the Con-"stitution or object of this Society, have unduly in-"fluenced the Board of Directors in their appoint-"ment of Missionaries: therefore,

"*Resolved*, that the Society [disapprove such mea-"sures as have been pursued by the Board, recogniz-"ing the differences abovementioned, as the govern-"ing principles of their conduct, and] most earnestly "recommend to them, in their proceedings as Direc-"tors, to leave out of view all those disagreements in "sentiment, which may have a tendency to weaken "the union and paralyze the efforts of this once har-"monious Association." After much altercation and unwearied effort to avoid the discussion, by repeated motions of "amendment"—by the introduction of "substitutes"—and by one unmanly effort at an "indefinite postponement;"—the minority were permitted to enter upon the discussion, having stricken out of the original resolution, the clause expressly disapproving the conduct of the Directors. The discussion was long. The points of difference in religious opinion were necessarily brought into view, opposed by the one party, and defended by the other. In the course of the argument the minority freely referred to the Sa-

cred Scriptures in justification of their views; feeling it their duty to maintain the principles they avowed, by unequivocal declarations of the word of God, rather than by denouncing the opinions of other men, or by appealing to human authorities. The course they pursued however did not pass without reprehension. They were not a little surprized to hear a Rev. gentleman of the majority rise and express his hope, that if any person should introduce arguments from the Bible in support of his positions, he should be considered out of order; adding, that if this course were admitted, the discussion might be protracted through the winter. Nor was their mortification diminished, to hear another Rev. gentleman of the majority concur in this extraordinary proposal. Safe as such a measure would have proved to the majority, and little as they wished to be incumbered with Scripture testimony, happily no question was formally taken on the subject. The period had not yet arrived, when by a solemn vote of a religious assembly, quotations from the word of God should be declared "out of order," in the discussion of a Theological question.

After several long evenings, the strength and patience of the Society were exhausted. As the discussion drew toward a close, and it was seen that a division in the Society would be the inevitable result of a vote implicitly sanctioning the conduct of the Directors, the minority resolved to make one more effort to save from impending ruin, an Institution reared by united labors, and cemented by united prayers and tears. They expressed their willingness to strip the resolution on the ta-

ble of every thing that should have a retrospective influence; they were anxious to overlook all that was past, provided they could have some pledge of toleration for the time to come. Unwilling to relinquish this last, though almost forlorn hope, they begged the privilege of submiting a Resolution, simply recognizing *the principle*, "That licentiates or ministers of "the gospel in good standing in the church of Christ, "and acknowledged to be sound in the faith, by a "Judicatory of either the 'Dutch Reformed,' 'Associate Reformed,' or 'Presbyterian Churches', "and who possess in the judgment of the Directors, "the other proper qualifications as Missionaries, shall "be *indiscriminately* employed by the Society." More than this, the minority consented not to ask; less, it was thought the majority could not give. The only question then was, whether, irrespective of their differences of sentiment, the Society would, upon principles that were impartial and honorable, combine their efforts in the Missionary cause.

It was the joy of the minority to be permitted to live in an age of the world which calls upon them to unite with men, differing indeed from them in important articles of faith, but according with them in the great designs of glory to God and good will to men. The heathen were perishing in their blood. It was no time to foster the spirit of alienation and bigotry. The glorious cause of truth and righteousness was going on. The fields were whitening to the harvest. From every desert and every mountain the cry was reverberating in our ears, "Thrust ye in the sickle!"

A sphere of action was opening upon the rising generation such as the world never saw. The minority did hope that the majority would yet tread back their ground with the magnanimity of christian heroism ;—or, if they revolted at this, that they would welcome this last proposal, would rejoice to strike their hands with ours in this holy league, and wherever else we might admit them, eternally banish all our differences of sentiment from this hitherto harmonious Society. But what were their feelings when the proposition, in a manner how little resembling the christian spirit will never be forgotten, was repelled as "cowardly"—and promptly,though reluctantly withdrawn. Their utmost fears were now realized, and the hope of conciliation forever extinguished. There remained the sweet conviction, that an invisible and almighty hand would yet be discovered and exalted in this unsearchable providence, and that there was ONE on the throne who was able to redeem the pledge, that "The wrath of man should praise the Lord, and the remainder of wrath He would restrain." The yeas and nays being called for, the question was decided by a majority of *one hundred and eighty-two* to *ninety-one*. Two hundred and fourteen members of the Society were absent, and a very considerable number of those present, declined voting.

By this ruthful blow was this Fair Temple cloven to its base. If solicitude, and entreaty, and tears could have availed, it would have stood firm and risen high. But the blow that severed it, laid the deep and broad foundation for an edifice, whose triumphal arch and lofty dome it is hoped will be seen from afar. Abundant thanksgiving is due to the

Great Head of the church, that we have been carried through the conflict, and that in the darkest season, the pillar and the cloud were before us. "Not unto us, O Lord, not unto us, but to thy name give glory, for thy mercy and thy truth's sake!" It has been an event which in prospect we deplored, and which in its approaches, has been resisted by every expedient which truth and charity could dictate. It has been a struggle for all that is dear in religious liberty. It has been a conflict for gospel truth. It has been the birth-pang of the daughter of Zion for the souls of the heathen. But the agony is over. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; *persecuted*, but not forsaken; cast down, but not destroyed." Though disfranchised, we inherit; though excommunicated, we commune; though amputated from the body, we "hold the head." While "The earth is the Lord's, and the fulness thereof," our purpose is to breathe his vital air, and "display a banner because of the truth." "And this will we do, if God permit." It is of little purpose, that we should be thought to have gained the victory; it is sufficient to have gained a release from that spirit of intolerant bigotry, to which we are willing to bid adieu forever.

Immediately after the meeting at which the discussions abovementioned were concluded, the minority proceeded to organize a new Society. They had the satisfaction to see a numerous meeting, when the Constitution was adopted, and to hear it stated at a meeting of the Society on the 13th January 1817, that more than 400 gentlemen had been admitted members, including those who first signed the Constitution.

The Board of Directors at their first meeting unanimously resolved to employ Mr. Samuel H. Cox as a Missionary of the Society.

CONSTITUTION

OF THE

NEW-YORK EVANGELICAL

MISSIONARY SOCIETY OF YOUNG MEN,

INSTITUTED

DECEMBER 27th, 1816.

ARTICLE FIRST.

This Society shall be known by the name of the NEW-YORK EVANGELICAL MISSIONARY SOCIETY OF YOUNG MEN.

ARTICLE SECOND.

The object of this Institution, shall be, the propagation of the Gospel of JESUS CHRIST.

ARTICLE THIRD.

Any person recommended by at least two members as friendly to the object of the Society, and of regular moral deportment, may become a member, provided he be approved by a majority of the Board of Directors.

Every person thus elected, shall sign the Constitution, previously to his being admitted to a seat in the Society.

Every member, at the time of subscribing the Con-

stitution, shall pay a sum of not less than *Fifty Cents*, and afterwards a monthly sum of *Twenty-five Cents*. A payment of *Fifty Dollars* by any member shall be deemed a full commutation for his monthly dues.

ARTICLE FOURTH.

The Officers of this Society shall consist of a President, three Vice-Presidents, a Treasurer, a corresponding Secretary, and a recording Secretary, who, together with thirteen Managers, shall form a Board of Directors.

The President for the time being, of any Society Auxiliary to this, shall be *ex-officio* a Director of this Society.

No person shall be eligible as an Officer or Manager, unless he be between twenty-one and forty years of age, and a member in full communion in some church.

The Officers and Managers shall be chosen by ballot, the Officers separately, the Managers by general ticket, at the anniversary meeting.

ARTICLE FIFTH.

It shall be the duty of the Directors to form their own bye-laws, and to take such measures, relative to the funds and all the other concerns of the Society, as they may judge best calculated to promote the object of the Institution.

They shall meet at least once in each month, for the transaction of business. Seven of their number being present shall constitute a quorum.

They shall have power to fill their own vacancies,

to elect honorary members of their body of any age, and to call special meetings of the Society.

The Directors shall employ no man as a Missionary who does not profess sincerely to receive the Shorter Catechism of the Westminster Assembly of Divines, as containing the system of doctrines taught in the Holy Scriptures.

ARTICLE SIXTH.

The Society shall meet statedly on the Second Monday in the months of January, February, May, August, and December. Twenty-one members shall form a quorum.

The meeting in December shall be the anniversary, when an annual report of the Directors shall be laid before the Society.

Members found hostile to the object of this Society, or immoral in their conduct, may be excluded by a vote of two-thirds of the members present at a regular meeting.

ARTICLE SEVENTH.

No alteration shall be made in this Constitution, unless by the concurrence of two-thirds of the members present at a regular meeting of the Society, subsequent to the meeting when such alteration was first proposed.

Officers of the Society.

Mr. Horace W. Bulkley, *President.*
— Eleazer Lord, *First Vice President.*
— Philo L. Mills, *Second Vice President.*
— Oliver Wilcox, *Third Vice President.*
— Eliphalet Williams, *Treasurer.*
Rev. Gardiner Spring, *Corresponding Secretary.*
Mr. Stephen Lockwood, *Recording Secretary.*

MANAGERS.

Rev. Matthew L. R. Perine,
— Philip M. Whelpley,
Dr. James C. Bliss,
Mr. Stephen P. Brittan,
— Simeon Hyde,
— Alfred De Forrest,
— Peletiah Perit,
Mr. Abijah Fisher,
— George Nixon,
— Andrew Taylor,
— George P. Shipman,
— James R. Maltbie,
— George M. Tracy,

Mr. James M'Call,
— Kenneth H. Fish, } *Clerks.*

HONORARY DIRECTORS.

George Griffin, Esq.
Mr. Jonathan Little,
— John P. Mumford,
— John R. Murray,
— Daniel H. Wickham,
— Rensselaer Havens,
— George Griswold,
Mr. John Adams,
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Mr. Zechariah Lewis,
— David L. Dodge,
— James Lovett,
— Heman Averill,

Peter Hawes, Esq.

No. 307

THE

HARVEST PERISHING

FOR

WANT OF LABORERS.

AN APPEAL TO CHRISTIANS GENERALLY, TO PIOUS PHYSICIANS, TO MINISTERS, AND TO PIOUS YOUNG MEN.

BY REV. JOHN SCUDDER, M. D.
MISSIONARY AT CEYLON.

PUBLISHED BY THE

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WHEN TO CEASE BRINGING FORWARD YOUNG MEN.

"If any Christians have conceived that we are educating too many ministers, I pray them to count the number provided for the millions which people these United States, and then ponder on the hundred millions in other countries, which have not a single evangelical and well educated minister of Christ; and then let them sit down to weep, and fall down to pray, and rise up to an earnest co-operation with their brethren, and never doubt again whether more ministers are wanted by a perishing world. There is nothing on earth wanted so much, but the Spirit of God. The population of the world is increasing faster than ministers are increased by all efforts; and I verily believe that there never was a year since the world was made, in which so many ministers were wanted, as the present. The work, instead of being overdone, is growing upon our hands. Instead of having done enough, we have just begun. When all the nations are brought in; when well organized churches shall cover every nook and corner of the earth; when men enough to supply every church through the habitable globe, shall offer themselves for the sacred office, with funds to educate themselves, then I consent that Christians should withdraw their charity from this object, and turn it in some other direction. But till then, let us not be weary in this well-doing."

Dr. Griffin.

THE FIELD IS THE WORLD.

"The field is the world," and Christians in the nineteenth century, filled with the faith of God, anticipate its immediate cultivation. If they speak of multiplying the copies of the Sacred Scriptures, it is for the supply of all the families of the earth; if they speak of sending out missionaries of the cross, it is to every inhabited part of the globe; if they speak of raising up spiritual laborers, it is for gathering in the moral harvest of the world. And so it should be. Jesus Christ died for the world, and his redeemed people should aim at nothing less than bringing it back from its revolt to his allegiance. For the accomplishment of this object, the Christian ministry is the great and standing ordinance of Heaven.

[See page 3 of cover.

No. 307

THE

HARVEST PERISHING

FOR WANT OF LABORERS.

AN APPEAL TO CHRISTIANS GENERALLY, TO PIOUS PHYSICIANS, TO MINISTERS, AND TO PIOUS YOUNG MEN.

BY REV. JOHN SCUDDER, M. D.
MISSIONARY AT CEYLON.

It is a heart-rending truth, that though eighteen hundred years have passed away since the Savior died, the greater part of our world is still involved in moral darkness. Nearly six hundred millions of Mohammedans and pagans know nothing of Christianity; more than one hundred and fifty millions of the Roman and Greek churches have buried its spirituality under the pomp of external forms, not to say of gross idolatry; and many called Protestants are almost as destitute of the means of grace as the heathen.

It is a momentous inquiry, What is to become of the eight hundred millions who inhabit our world? Are they on the road to heaven, or to hell? What says the volume of inspiration? "The wicked shall be turned into hell, and all the nations that forget God." With the exception of a few millions who give evidence of real piety, is there not awful reason to fear that the remainder are rushing in a mass to everlasting burnings? Amazing consideration! I look around me with astonishment, and ask, Is there no remedy? Yes, says the same volume of inspiration, "the blood of Jesus Christ cleanseth from all sin."

But before the way can be prepared for the application of this remedy, most of them will be beyond the reach of mercy for ever. Would that the evil could stop even here! But alas! if things move on in their present course, despair

may be written in letters of blood on the door-posts of the dwellings of most of their children, and of their children's children. Placed, as I am, in the midst of hundreds of thousands of perishing heathen, I see enough to keep me weeping night and day for them.

O that I had to weep for the heathen only! But when I look to the country which gave me birth, and see the extensive moral wastes, where the voice of the Christian minister is never heard, and mark the prevalence of desolating error, my heart almost dies within me. Popery already numbers not less than five hundred thousand in her ranks, and infidelity perhaps still more. Should these increase with the regular increase of our population, at the end of two hundred years, if they make not a single proselyte, they will amount to more than fifty millions. We are not, however, to suppose that they will make no proselytes. To say nothing of infidelity, popery will go forward with rapid strides in all our destitute settlements. An enterprise to bring them under the authority of the pope was commenced a few years ago, and has been crowned with remarkable success. "In 1828, $25,000 were sent from Europe by the 'Papal Association for the Propagation of the Faith,' for supporting missions in the United States; and some hundreds of ecclesiastics are now exerting their influence from Canada to Louisiana."

From late accounts, it seems that great efforts have been made for several years in the empire of Austria to diffuse popery through the United States. A Society was formed in 1829, called the "Leopold Foundation in the Austrian empire for the support of Catholic missions in America." The receipts of the Association, from July, 1829, to October, 1830, were about 50,000 florins; in the following year, 81,000; in the third year, 60,000; making in all 191,000 florins, or $91,680.

It is stated that the number of Roman Catholic bishoprics is nine; namely, Cincinnati, Bardstown, St. Louis, New-Orleans, Alabama, Charleston, Philadelphia, New-York, Boston, and the archbishopric of Baltimore. It is mentioned that in the diocese of Philadelphia, which consists of the states of Pennsylvania and Delaware with a part of the state of New-Jersey, there is a population of 100,000, of

which 25,000 are residents in Philadelphia. The number of churches in the diocese is fifty, and of priests, thirty-eight. Papal seminaries of learning are poisoning the minds of many of your sons. That at Bardstown has contained, on an average, for the last four years, one hundred and fifty students. Their schools for girls have proved gins to entrap the daughters of unwary Protestants. To use their own language, "The Protestants themselves rejoice at the sight of our temples erected to the true God, and feel a peculiar attachment to the catholic worship, whose pomp and splendor form so striking a contrast with the barrenness and nudity of Protestant worship." A theatre in our destitute settlements would not probably collect so many people as the farce they exhibit on "Good Friday." Other species of error will doubtless enlist in their ranks men of enlightened minds, who are willing to believe a lie, though unwilling to become the dupes of popery; but while these slay their thousands, popery will slay its ten thousands.

What mean such appeals as the following from a clergyman west of the Alleghany mountains? "Could your Committee," he says, "and the affluent friends of your Society, see the progress of error and vice at the west—the wide west, they would tremble as they never have trembled for our country. The progress of Romanism, together with open and disguised infidelity, will require, according to present appearances, but a few years to prepare for your presses a Tract which you may entitle, '*The last hope of the world fallen—America ruined!*' Be assured that in all the departments of benevolence efforts altogether unprecedented must be made, and made soon, or our country is lost: our civil and religious institutions, all the blessings of a free government, will be swallowed up as with a flood; and wo, wo, will be written in tears and blood all over this once fair and happy land."

Such statements are either without foundation, or, if things proceed but a little longer as they have done, the knell of our departed liberties will soon be sounded.

But I turn again to this EASTERN WORLD, embracing *six hundred millions* to whom the beloved name of JESUS is unknown. When I take a view of these vast regions of spiritual death, my heart dies within me at the slow progress

of Christianity. I have been here more than twelve years, but I regret to say that the number of ordained European and American missionaries is but a very little greater than when I came.

The Christian world does not seem to any great extent awake to the momentous business of missions. As the work is now carried on, there is scarcely a missionary to *a million of souls.* In some instances a single missionary is quite alone, and two, five, ten, or fifteen hundred miles from any fellow-laborer. In some cases, again, a number of missionaries are together, and have but a few thousand souls around them. But more commonly you see one or two at a station in the midst of ten, fifty, or a hundred millions of souls, with no other laborer to help forward the conversion of the surrounding multitudes. The mode of conducting missions at present, in most cases, is in fact like sending one soldier to storm a fort, five to conquer a province, a hundred to subjugate an empire. While such is the case shall I hold my peace? No. This cannot be. If I forget you, ye perishing heathen, let my right hand forget her cunning: if I do not remember you, let my tongue cleave to the roof of my mouth—if I prefer not you to my chief joy. "O, when will the groans and dying agonies of a famishing world, which has long cried in vain for the bread and water of life, be heard, and the church of God roused to action?"

The *state of the heathen world* urges upon us the great duty of endeavoring to raise up and send forth preachers of the Gospel. If degradation, pollution, and every species of crime which can be enumerated, are calls for us to engage in this work, we have such calls. The very nature of the pagan religion forbids any other state of things. The characters of their gods are as debased as is possible to conceive. Brumha, who is called the creator, betrayed a criminal passion to his own daughter, and was deprived by Siva of the privilege of being worshipped, for his lying. Vishnu, the preserver, was an adulterer, a thief, and a liar. He was cursed by Paruvathe, the wife of Siva, for lying, and by her changed into a snake. Siva's adulteries are numbered by thousands. A modest person will not even dare mention the particulars of them. Many of the images which are worshipped are of the most indecent kind; some of them absolutely shocking. Belonging to the temples are dancing

girls of the lowest character, supported wholly or in part by the revenues of the temple. One part of their daily business is to dance before the idols, at which time they sing the most corrupting songs, and exhibit the most lascivious gestures. Their dress is often so thin as not to deserve the name of clothing. During the festivals at their temples, their joy keeps pace with the number of these dancers and the gross obscenity of their songs. It is not uncommon for Brahmins, at such times, to mix with the multitude, and select the finest women they meet, and demand them of their relatives in the name of the idol. Their demand, though often rejected, is often complied with. Husbands deliver up their wives, and fathers their daughters. They become the wives of the gods, or in other words, the prostitutes of the Brahmins. Their public processions are of a piece with their other things. Men entirely naked dance before the idol in open day, and in the public streets. The celebrated Abbe Dubois, a Roman Catholic priest, who spent many years in the Mysore country, says, "*I have never beheld an Indian procession without its presenting me the image of hell.*"

As might be expected, the minds of men, women and children, become polluted to such a degree that they carry the pernicious lessons of their temples and festivals into all the walks of private life. As children are conversant with such scenes from their early childhood, and as no pains are taken by their parents to curb their passions, they of course soon show their degeneracy. Fornication is very common among them. Adultery is prevalent to a surprising degree. "A chaste woman, faithful to her husband, is scarcely to be found among the millions of the Hindoos." Vast numbers of married men keep concubines. If a climax be wanting to this horrid picture, it will be found at one of their ceremonies, always held at night, in which there is a promiscuous intercourse among the sexes. Brahmins and pariahs, husbands and wives; in a word, all classes and descriptions of people, promiscuously degrade themselves to a level with irrational animals.

The religion I have now described must necessarily be a prolific source of every species of crime. In addition to those already mentioned, that of destroying illegitimate children before their birth is common. In Bengal it was repre-

sented to the late Mr. Ward that the number could not be less than ten thousand a month. To the dishonesty of this people there are no bounds. *I have never seen a man who is not under the influence of Christianity, whose word I would trust.* Perjury prevails to such a degree that I have no doubt I could hire a hundred men for a shilling to testify to any falsehood. "Pooree," says a Hindoo, "is the heaven of the Hindoos; yet there, the practices of mankind are adultery, theft, lies, murder of the innocent, whoremongery, disobedience to and abuse of parents, defiling of mothers, defiling of sisters, defiling of daughters. Such is the religion of Juggernaut."

In view of the preceding facts and statements, I wish to make a solemn appeal to four classes of evangelical Christians in the United States: *lay Christians; pious physicians; ministers of the Gospel; and pious young men.*

TO EVANGELICAL CHRISTIANS OF ALL DENOMINATIONS.

To my lay brethren and sisters I wish to say, you must *labor diligently*, with fasting and prayer, *to bring forward* the thousands of *pious young men* belonging to your churches, for the Christian ministry. Are any of you the fathers and mothers of devotedly pious young men? You must not be merely willing to give them up, you must be urgent with them to fly to the help of their perishing brethren in your destitute settlements, and in pagan lands; yea, even more so than the Egyptians were with the Israelites to be gone from their borders. Are there young men of intelligence and piety among your neighbors or acquaintances? Go to their houses, lay before them their duty, and urge them to hasten to its performance. Every professor of religion who does not employ *his tongue* in this business, is without excuse.

Your labors must be accompanied with *prayer*. The army which you are called upon to raise against the leagued hosts of Roman Catholics, universalists, deists, and infidels of every name, must be raised, and must fight in the strength of heaven. Like Jehoshaphat, you must set yourselves to seek the Lord. "Prayer ardent opens heaven." Wield but this weapon aright, and five of you shall chase a hundred,

and a hundred put ten thousand to flight. Your enemies shall fall before you, for the Lord your God, he it is who fighteth for you, as he has promised you. I fear that most of us have very little of the true spirit of prayer. We want more such assemblies as were convened in "an upper room" in the days of the apostles. We need more of the Annas and Hannahs of ancient days, and of the Susanna Anthonys of the modern Church. When Christians understand more fully the mighty effects which proceed from an untiring intercourse with heaven, there will be more days of fasting and prayer, both public and private; and it is not improbable that many individuals may be found who will devote a great portion of their lives to prayer.

You must also *contribute of your substance to educate these precious youth.* I know you have already done much. As far as the missionary cause is concerned, I take the liberty to thank you in the name of all my beloved brethren of different denominations, who have been sent to the heathen of our western wilderness, of Burmah, of Ceylon, and of other countries and islands. I thank you in the name of the fifty thousand children instructed in their schools. I thank you in the name of all those who have triumphed over death, and are now singing "the song of Moses and the Lamb," as well as of the hundreds of converts now alive. I thank you again and again, for all these things. Though many of you may have made great sacrifices to do what you have done, and almost think you are able to do no more; yet let me ask you, cannot you give even a little more, to assist your education societies in their endeavors to supply the destitute parts of our country and the world with preachers of the Gospel? These societies were never so loudly called upon by the Head of the church, to go forward in their work. No other country has been blessed to such a degree with revivals of religion; and God has, in a peculiar manner, in these revivals, remembered our youth. He has heard your prayers, that he would send forth laborers into the harvest, so far as to pour out his Spirit upon your young men; and if you withhold the means for qualifying them and sending them forth, will he accept your prayers for the further outpouring of the Spirit?

Consider, too, that if these means are withheld, millions, to all human view, must be left to drag out a miserable ex-

istence, without God, and without hope here; and after death, have inflicted on them, for ever, the awful curses denounced upon the ungodly and unbelieving: "He that believeth not shall be damned." "If any man worship the beast and his image, and receive his mark in his forehead or in his hands, the same shall drink of the wine of the wrath of God, which is poured out, without mixture, into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." And shall these awful curses be inflicted upon them from your neglect? Forbid it, O thou suffering Lamb of God, forbid it.

Let me entreat you, dear brethren, to reflect *how much you owe to your Savior.* You are his redeemed people; bought with his own precious blood. Nothing else would suffice to satisfy offended justice. To pay the price demanded for your redemption, he left the glory he had with the Father, came to this earth, was a man of sorrows and acquainted with grief, and so poor that he had not where to lay his head. Follow him to the garden of Gethsemane, and view his bloody sweat; to the bar of Pilate, and see him crowned with thorns, spit upon and buffeted; and lastly, up the hill of Calvary, bearing that cross upon which he was to expire. In view of this most affecting scene, are you not willing to make greater sacrifices for the promotion of his blessed cause?

Again, be excited to go forward in view of the *soul-animating joy* of seeing the world supplied with preachers of the Gospel. The joy of relieving a fellow-creature from bodily distress, or from death, is great; but what will be the joy of having been instrumental in turning a sinner from the error of his ways? What will it be, in the last day, when we shall, on the one hand, have a full view afar off of the lake which burneth with fire and brimstone, where the lost are to weep and wail, and gnash their teeth for ever; and on the other, of those glorious mansions prepared for all the followers of the Lamb? Let the *value you put upon the Gospel* excite you to make this effort. Suppose you were deprived of it, and of all the hopes you have of escaping the damnation of hell, and obtaining the joys of heaven; and suppose you were as sensible as you now are of its worth, what would you not give to obtain it? Would you not willingly

part with all your possessions, and become beggars, rather than they should not send it to you? O Christians, fly to the work. Do it with your might. The motives to it are infinite. Now is the accepted time. The heathen are before you. Your Redeemer bids you go and pluck them as brands from the burning. "To-day, if you will hear his voice, harden not your hearts." While you delay, the heathen perish, and you rob your Savior of the joy and praise of receiving the heathen for his inheritance. You now stand solemnly charged to carry the glory of Immanuel into all nations, for their salvation.

TO PIOUS YOUNG PHYSICIANS.

Pious physicians, especially by entering the ministry and acting in the united capacity of physician to soul and body, have a very extensive opportunity of doing good. Such are greatly needed in our destitute settlements, and among heathen nations, where there is often extensive suffering from want of medical aid. That you may be better enabled to judge as to the course of duty to be pursued by you, I will mention three things, to which I beg you will give your attention.

By going to a heathen land, you will be instrumental in removing an immense amount of *bodily suffering*. This is true, especially in regard to operative surgery. That such may also be the case at home, I readily allow. But there is a vast difference. Generally, at home, most persons are so near several physicians and surgeons that they can obtain relief, even if he who ordinarily attends them is gone. Of operative surgery, the heathen, in this part of the world, are almost entirely ignorant. I doubt whether one of them, unless taught by a foreigner, ever performs so simple an operation as blood-letting. Of course, in all those cases where the lives of the people might be spared if some one acquainted with the healing art was at hand, they must necessarily die.

By going to a heathen land, you will have a much more abundant opportunity of *communicating religious information* than at home. The probability is that you may be the only physician among hundreds of thousands of people destitute of the knowledge of which I have just spoken. The consequence is, that you will soon acquire an influence which will

induce them to flock to you in great numbers. When they have seen me amputate, or heard of my amputating limbs, performing the operation for cataract, tapping in dropsy, &c. they have called me the god of this world, and a worker of miracles. In point of miraculous powers, they have said that I have borne away the palm from their great idol Corduswammy. As might naturally be expected among such a people, these vain expressions tend to inspire those who hear them with confidence in me. I may probably within bounds say, that if all who have come to me were different individuals, they, with persons who have accompanied them, would amount to tens of thousands. Of these, great numbers hear the Gospel who never would otherwise hear it. My present medical assistant, who has not yet been with me four years, thinks that, independently of others, he has read the Tract entitled "the Heavenly Way" to thousands.

If you go to a heathen land, you may also be instrumental in doing a great deal of good by *teaching the medical and surgical arts* to native young men. In this way, the amount of suffering which may be prevented beyond your own sphere of action will be immense. If these young men should become pious, as it might be expected many of them would, the weight of their influence in their respective villages, on the side of Christianity would be very great. Not long since, in a village near Madras, about one hundred and twenty Roman Catholics, if I remember correctly, deserted their corrupt faith, through the instrumentality of a young man who was formerly with Mr. Rhenius, of the church mission at Palamcotta. The greatest loss by far which this mission ever sustained by death among its native members, was that of Philip M. Whelply, a pious young man, who had learned something of medicine and surgery from me.

So much do I feel the importance of this subject, that I think no mission, if possible, should be sent out without one, who, like his adorable Master, will go about preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

Will you obey the loud calls which are made to you? The awful condition of immense multitudes who are on the road to eternal wo, and who must inevitably be lost unless you hasten to their relief, calls upon you to obey them. Beware, O beware, I entreat you, how you lightly dismiss the

subject. Let every step you take in this matter, be taken in reference to that day when you must meet your Savior at his dread tribunal, with all those heathen to whose help you are called to fly.

TO MINISTERS OF THE GOSPEL.

To ALL EVANGELICAL MINISTERS OF THE GOSPEL in the United States, I beg to address a few brief considerations on the subject of their personal duties, in regard to bringing forward young men for the Christian Ministry. My object is to entreat you to take the same views you have taken a thousand times before of the deplorable moral condition of the millions inhabiting our world, and ask yourselves, what more can we do to send them preachers of the Gospel? Taking it for granted that the American churches have abundant means to go foward in evangelizing the world, it is a question of momentous import, what ought to be done by their ministers to promote it? I answer,

1. It appears to me they ought to exert themselves to *induce Christians to pray more.* I very much fear that one grand deficiency of the church in our day, consists in the want of fervent importunate prayer. If all who are set for the defence and confirmation of the Gospel, could be more where Moses was, with the rod of God in our hands, and with the Aarons and Hurs in our respective congregations, to hold them up when weary, we should be giants in slaying its enemies. "I know not," says Jeremy Taylor, "which is the greatest wonder, either that prayer, which is a duty so easy and facile, and so ready and apted to the powers, and skill, and opportunities of every man, should have so great effects, and be productive of such mighty blessings; or that we should be so unwilling to use so easy an instrument in doing so much good." "If the whole, or the greater number of the disciples of Christ," says John Foster, "were, with an earnest, unalterable resolution of each, to combine that heaven should not withhold one single influence which the very utmost effort of conspiring and persevering supplication could obtain, it would be a sign that a revolution of the world was at hand." Nothing can withstand the force of importunate prayer. Armies disappear before it, as the morning cloud and early dew before the scorching sun. Prison doors

fly open, and chains burst as a thread of tow is broken when it touches the fire. What a noble spectacle would be presented to the angels in heaven, to see a million of Christians in America prostrate before their Redeemer, all with one accord pleading for this one definite object, that the Lord of the harvest will send forth laborers into his harvest!

2. Greater exertions must also be made to *awaken the attention of the churches* to the momentous import of this subject. For this purpose, it appears to me that it should be brought before them, not merely from the pulpit, but especially in social meetings for prayer. There the wants of a perishing world, and the obligations of Christians to contribute of their substance and give up their sons to supply these wants, may be familiarly urged; and the opportunity will be favorable to press upon the minds of pious young men their duty to engage in the service of the church. I would further suggest the duty of frequently visiting such young men; ascertaining the state of their minds, and giving them the counsel and aid adapted to the case of each. Let them be brought seriously to consider whether they can so much glorify their Savior in any other situation in life as in the ministry. You can urge the duty of their engaging in it with as much importunity as you would urge the subject of repentance upon a perishing sinner. I see not how they can eat, and drink, and sleep, or even pray, and read their Bibles, and go to the sanctuary of the Lord, with the least composure of mind, as long as you continue to make the groans and dying agonies of hundreds of millions sound in their ears, and they do not stretch out their hands to relieve them. While I deprecate the thought of introducing any into the ministry, unless they be of honest report, full of the Holy Ghost and wisdom, I must also deprecate the thought that we are quietly to sit down and say, if God has designed to bring forward young men for the ministry, he will do it without any personal exertions on our part. The reason why I lay so much stress upon private, personal exertion, is, that I am persuaded that unless it is done, the church will lose the talents of some of the best of her sons. There are many young men who, of all others, are most fit to preach the Gospel; but who, like the ancient servants of God, have

formed so low an estimate of themselves that they never dare think of it.

3. An enlarged and more systematic effort must be made to *obtain funds* for the education of your indigent young men. I fear this object has not engrossed sufficient attention. The Savior has left the definite direction, "Go ye into all the world and preach the Gospel to every creature;" and if there are pious young men to obey this command, and they are kept back by want of pecuniary means, will not the Savior consider us as verily guilty if we do not exert ourselves to the utmost to bring them forward?

May I ask you, my brother in the ministry, now reading these lines, Are you doing all you can to supply your own country and the world with preachers of the Gospel? If so, go on, and tens of thousands will thank you in the last day.

TO PIOUS YOUNG MEN.

In closing these appeals, I wish to address a few words to the PIOUS YOUNG MEN connected with all the evangelical denominations in the United States.

I much doubt whether many of these young men have ever even agitated the question whether they are called of God to engage in this great business. Many, especially those who live in more remote places, where the publications of the Education, Missionary, and other Societies are to a very limited extent circulated, have, it is to be feared, but little knowledge of the moral dearth of our land and world. Or, if they have such knowledge, the subject is so seldom presented to their minds with the force it deserves, or with reference to personal duty, that but comparatively little impression is produced. Such could hardly be expected to inquire whether they ought to enter the ministry.

My friend, who are you, now reading these lines? Are you one of the pious young men belonging to the American churches? Though you may be included in the number who ought to preach the Gospel, you may have various reasons for concluding that you are not. Let us examine these reasons.

1. You say you cannot enter the ministry because you *have not the means* to obtain an education. But have you

applied, through your pastor, or otherwise, for assistance from any Society or Board of Education? If not, can you continue to urge the want of means as an excuse?

2. You urge that you have not *the requisite qualifications.* Let me inquire what qualifications you do need. Want of *piety?* Go to the foot of the cross, and lie there till you obtain it. As, however, you may form too low an estimate of your piety, you cannot confide solely in your own judgment in this matter, and consequently are under obligations to ask the opinion of judicious friends.

Do you urge want of *talents?* This may be a legitimate plea; but it has been urged by some of the most eminent men which the world has produced. When God required the services of Moses, how earnest was he in argument for declining? Jeremiah said, "Ah, Lord God, I cannot speak, for I am a child."

4. Do you say "I do not *feel that I have a call* to the ministry? If I could ascertain that I had one, I would enter on a course of preparation." But is there no way to ascertain this? It appears to me there is. Consider the momentous bearings of this question of duty. You allow that you are bound to do all the good and prevent all the evil you can in the world. By entering the ministry, with the aid of the Holy Spirit, you may be instrumental in converting many of your fellow-men; in raising up preachers of the Gospel; and in doing much good in various other ways. If you do not enter it, you leave the field to be filled with the natural and rapid growth of errors in doctrine and in practice, which will soon amount to little less than heathenism. Go to God in humble and importunate prayer for direction; follow the indications of his Providence and the guidance of his Spirit; take counsel of his ministers; be willing to go where duty calls; and if you seriously believe *that you can glorify God more by preparing for the ministry,* and there be no valid reasons against it, then it appears to me plain that you are to wait for no other call; and wo be to you if, through your own criminal neglect, you preach not the Gospel.

To those of you, beloved brethren, who have such a belief, I will mention some of the MOTIVES which should constrain you to engage in this work.

1. Your *obligation to your Savior* should move you. He has enrolled your name in heaven, and prepared a place for you at his right hand, where you are to drink for ever of the streams which make glad the city of your God. O had you a thousand lives to spend in the service of this adorable Being, or had you ten thousand tongues to sound abroad his praise, you should rejoice to dedicate all to him, who has done so much for you.

2. Your *obligations to your neighbor.* Him you are commanded to love as yourself. Thousands of your fellow-men, who are all your neighbors, are perishing. The soul of every one of these has been pronounced by him who has the keys of death and hell, to be of more value than the whole world. This thought alone ought to be sufficient to make you rejoice to leave your farm, or your merchandise, or the law, or medicine, and fly to the help of any one who can possibly be rescued from so tremendous a doom.

3. *Consistency of conduct.* On your knees, at the throne of grace, you plead with your Savior to send more laborers into the harvest. How can you spread forth your hands, while you are unwilling to do your part towards the advancement of his kingdom, and keep back a part of the price?

4. *The rewards* which await you, if found faithful. "They who turn many to righteousness" shall shine "as the stars for ever and ever." What joy shall thrill through your bosom, in seeing the honor which those whom you are instrumental in saving will bring to your Redeemer. You should never forget that every soul which is saved will, through some period of eternity, bring more glory to this adorable Being than yet has been brought by all the myriads who have gone to heaven.

In consideration of what has been said, I have two questions to ask, answers to which I solemnly enjoin it upon you to give to the Head of the church.

Do you intend to go up to the help of the Lord in this mighty work? If so, whatsoever your hands find to do, do it with your might.

Are you disposed to *decline entering the ministry*, or are you *halting between two opinions?* But are you prepared to resist the calls which are made upon you? I entreat you to think well of this matter before you come to a determi-

nation in the negative. As an ambassador of the King of heaven, I charge you to make these calls a subject of much prayer and meditation. Let the first question on your self-examination list, for morning, be, Am I going to glorify my Savior to-day by not setting my face towards the Christian ministry? And let your first question on your self-examination list, for evening, be, Have I glorified God to-day by not setting my face towards the ministry? While engaged on your farm, or in your shop, or in your law, or medicine, often put the question to your conscience, Do I believe my God looks down upon me with as much approbation as he would if I were now engaged in laboring in the vineyard of his Son?

Can you quietly stand still and see multitudes perish? Have you no bowels of pity? Have you no sentiments of compassion? Have you no tender concern for your perishing fellow-men? If you have, I beseech you to show it, by flying to their help. How will your very knees smite together with trembling, when you see them pointing out their hands towards you in the presence of the assembled universe, and hear them saying, "There stand the men who solemnly covenanted, over the body and blood of their Lord, that they would love their neighbor as themselves; but they loved us not: though they knew what evil was coming upon us for ever, they pitied us not?" How will your hearts die within you, when you hear your Savior say, Is this the love you bear to your fellow-men, to let them sink into the fire never to be quenched, without one effort on your part to save them? Is this the way you have shown your gratitude to Me, who shed my blood for you?

END.

PRAYER.

Every step in this work should be taken in prayer—prayer in faith—in importunity—in agony. "O that my head were waters and mine eyes a fountain of tears, that I might weep day and night!"—such should be the spirit of supplication.

DUTY OF PARENTS.

Parents should rejoice to give up their sons, if pious and of good promise, for this blessed work, and encourage them to seek suitable preparation for it. A child must not be withheld from this employment, because he is the youngest son, or an only son. He must be given up, for the Lord hath need of him. Abraham could sacrifice his youngest son at God's command, and God himself could offer up his only Son for man's redemption. Parents must make more sacrifices in this way than they ever have made. And they should rejoice that they have sons to be thus employed for Christ and his church

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APPEAL OF A CONVERTED HEATHEN.

I will let one, who has, I hope, been plucked as a brand from the burning, address you in behalf of his countrymen: "O ye favored people, who are blessed with the divine Spirit; ye have existed 1800 years, and what have ye done for this dark world? I am a Hindoo, poor and destitute; but ask of you neither land, nor elephants, nor horses, nor money, nor palanquins, nor doolies; but I ask, what can be done to learn the people to obey the laws of God? O, holy people, this I ask; O, good fathers, good children, good people, hear the cries of the poor, O good people."

Dr. Scudder.

APPEAL FROM THREE WORLDS.

Heaven, earth and hell all unite in urging Christians forward in this great business. The heavenly host are looking with intense interest, to see whether the commands of Christ are held in any estimation by them. Millions

in our destitute settlements stretch out their hands and implore their aid. Even while I am writing, methinks I hear ten thousand of the lost, lifting up their voices and saying, Send, O send them preachers of the Gospel, "lest they also come to this place of torment." *Dr. Scudder.*

DANGER OF PROVOKING THE WITHDRAWING OF THE SPIRIT.

If the present opportunity to bring forward young men as laborers for the Lord's vineyard be lost, it should be impressed upon our minds, as with a pen of iron, that so favorable a one may not be afforded again in our day. God has not told us that he will continue to bless our country with such powerful revivals of religion, during the coming 30 years, as he has during the 30 past. About 100 years ago there were very powerful revivals. These divine lights, however, in a great measure went out. A darkness worse than that of Egypt succeeded, and covered our churches for nearly half a century. In the last day, when we shall have a better understanding of things, we may see that one of the reasons of this distressing event was that Christians did not contribute as much of their substance as they should have done, to bring forward those young men whom the Head of the church qualified by his Spirit for the gospel ministry. *Dr. Scudder.*

PRESIDENT EDWARDS' PLEA FOR LIBERALITY.

"If God's people in this land were once brought to abound in deeds of love (charity) as much as in praying, hearing, singing, and religious meetings and conference, it would be a most blessed omen. There is nothing would have a greater tendency to bring the God of love down from heaven to the earth. So amiable would be the sight, in the eyes of our loving and exalted Redeemer, that it would soon, as it were, fetch him down from his throne in heaven, to set up his tabernacle with men on the earth, and dwell with them.

A

Missionary Prayer.

BY

JAMES THOMSON,

FORMERLY AGENT OF THE BRITISH AND FOREIGN BIBLE SOCIETY IN SOUTH AMERICA, MEXICO, THE WEST INDIES, BRITISH NORTH AMERICA, SPAIN, AND PORTUGAL.

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A MISSIONARY PRAYER.

PREFACE.

Glorious things are spoken in the Holy Scriptures respecting the Kingdom of God in the latter days, and these days seem evidently advancing upon us at the present time. The Almighty, to bring about his purposes in this matter, acts as in other things by the instrumentality of means. These means are, the going forth of the Word of God to the nations, and the going forth of the Christian Missionary to teach and preach the Gospel of our Lord Jesus Christ.

But, with these is combined another instrument not less effectual, and that is, the prayers of the people of God. It may be safely averred that the Bible and the Missionary are successful in enlightening men, and in bringing them to salvation, in proportion to the number of the disciples of Christ who pray for such success, combined with the frequency and the fervency of the prayers they offer. He therefore who contributes to increase the number of those who pray for this end, and who aids in directing these prayers to the proper objects of supplication in this matter, contributes in his measure to help forward the kingdom of God. To serve the Lord Jesus Christ in this way is the object of the Prayer here given.

The Composer of this prayer has considered that a form such as the present would prove useful in fixing the attention of the supplicator more precisely and fully upon the main object in question, together with the collateral subjects, that should enter into prayer in a congregation of christians come together for the specific purpose of praying for the spread of the Gospel, and the glory of Zion.

This prayer, it is conceived, might be used with advantage in the monthly assemblies that regularly meet to entreat the Lord to make his name glorious in all the

earth. It is not intended, however, that its use should supercede extemporary prayers on such occasions. On the contrary, it would be better to have these also in addition to it, that prayers might thus be offered up embracing specific objects and places of missionary work, or individuals engaged in this service.

It often happens, it is believed, that a few disciples of Christ feel strongly disposed to meet together in a social circle to supplicate for the coming of the Messiah's reign, and are hindered from doing so, by not having any minister or other properly qualified person to give utterance to their common supplications. This prayer may therefore be serviceable in such a circle, and thus the number of assemblies and supplicators for this object will be increased.

Further: it will not unfrequently happen that individuals, through various circumstances, are hindered from assembling with their brethren for the hallowed object here treated of. To all such this prayer is likely to prove acceptable, as it will enable them to join their supplications to those of their friends at the same hour, though absent from them in body. To this also it may be added, that many individual christians may be inclined to pray specifically and at length for this interesting and important object, not only at the monthly period, but also weekly on the Lord's day, and on other days besides according to their leisure and opportunities. These also, it is hoped, may be benefited by this form.

The writer now commends to God this feeble attempt to promote the kingdom and glory of our Lord Jesus Christ. He hopes, and prays, that it may be acceptable to his christian brethren; and that it may prove to them a stimulus and an aid in presenting their prayers at the throne of grace, in supplications for the glory of Christ, and for the salvation of mankind.

NOTE.—In the "Union Liturgy," from which this Prayer is extracted, there are Responses given at the end of each paragraph or collect. These are here omitted, but it is recommended that a pause of two or three seconds should be made at the close of each part to give time to the meeting to say in heart, if not in words, *Amen*.—See 1 Corinthians, xiv. 16.

A Missionary Prayer.

Almighty Father, Lord of heaven and earth. graciously look down upon us at this present time, for we are assembled in thy name, and to supplicate at thy throne of grace. Lord, look down upon us, and bless us.

Merciful God, at this time, and at all times, we approach thee through that one, that great and effectual atonement made for sinners by the Lamb that was slain. Through our Lord Jesus Christ who died for our sins, and who rose again for our justification—through him who entered into heaven with his own blood, and who ever liveth to make intercession for us—through him O God, we approach thy throne of grace. O may we now obtain from thee mercy for ourselves, and mercy for all for whom we shall now plead and supplicate before thee

Almighty God, Father of glory, we praise thee and adore thee for that gift unspeakable which thou gavest unto the world, even thy beloved Son Jesus Christ. Glory to thy name, O God, that our ears have heard thy salvation. Glory

to thy name, O God, for opening our understandings and our hearts to receive the Truth, and for making us to rest in it, and rejoice in it.

O God, may we, one and all of us who now wait on thee in this place—may we increase in the knowledge of Jesus Christ. May we be rooted, and grounded, and built up in him: and O may we never be moved away from the hope of the Gospel

O Lord, may the fruits of righteousness and true holiness be found in us all, and be abundant in us all, to the glory of thy most holy name, through Jesus Christ our Lord.

O Lord our God, be pleased to preserve us all unto the end in the faith of Christ, and in the holiness of the Gospel; and finally do thou bring us to thy eternal glory through our only Saviour and Mediator Jesus Christ our Lord.

O Lord, pour out thy Spirit upon all thy people, that they may be enlightened and sanctified.

O Lord God of Truth, of Peace, and of Love, be pleased, we earnestly beseech thee, most fully to unite all thy people in the Bond of Truth, Peace, and Love. O may we all, in Christ Jesus be one —one in loving thee, one in worshipping thee, and one in serving thee—in all things, and in all places, and at all times—and may we be one in our affections towards each other according to thy most holy commandment.

O Lord, be pleased to grant a double portion of thy Spirit to all the Ministers of the Gospel of thy Son Jesus Christ. O enable them all to preach the cross of Christ, clearly, and faithfully,

and with all diligence; and may they show forth the sanctifying effects of the Truth in their own lives.

O Lord God, pour out a spirit of prayer upon all thy people.

Lord God Almighty, *enlarge* thy Church, *increase* the number of those who believe in thy Son Jesus Christ, and who follow him in holiness and righteousness

O Lord, have mercy on the world lying in wickedness: have mercy upon it, we earnestly beseech thee. Arise, O Lord, gird on thy sword, and ride forth conquering and to conquer through the Truth.

Almighty God, we take shame to ourselves for having grievously neglected to carry into effect the blessed injunction of our Lord and Saviour, who, in his benevolence and love, commanded the Gospel to be preached to every creature under heaven. O Lord, forgive the sin which we and all thy people have committed in this matter, and lead us all to deep repentance for our past misconduct, and cause to spring up in us those holy and compassionate feelings for the salvation of the world which have been taught us by our blessed Redeemer.

Lord God of compassion and love, have mercy upon all the Heathen. Alas! O Lord, that there should be so many, at the present day, still bowing down to stocks and stones. O God, arise, and have mercy upon all those who are thus acting. Stir up thy people, O Lord, upon this subject, and

lead them to pray, and lead them to labour, and to make sacrifices, and to use every endeavour and means, with all exertion, to make known the salvation of Christ through all the earth, and to bring the blessed message of the Gospel to the ear of every Heathen throughout the world.

O Lord God, not only arise and have mercy upon the heathen, in all their multitudes and millions, but let thy mercy come upon them very speedily. Long enough, alas, and too long, to the shame of thy people, have the heathen continued in ignorance of the Creator and Redeemer of the world. O Lord God of mercy, let that ignorance continue no longer. O let the day dawn upon them, and let the shadows of darkness and of death flee away, and that most speedily.

O Jehovah, the God of Abraham, of Isaac, and of Jacob, graciously look down, we beseech thee, on thine Ancient People. Forgive them at length, O God, their great sin in rejecting and crucifying the Messiah promised to their fathers. Lead them, O Lord, to understand thy word which they daily read, and in which they think they have eternal life. Alas! O Lord, there is a veil upon their hearts whilst they read Moses and the Prophets. That veil thou hast graciously promised to take away. Take it now away, O God of Abraham and of David, and let thy people see the fulfilment of the promises made unto them, in thy beloved Son Jesus Christ.—Thou hast said, O God, in thy word of faithfulness, that this blindness which lieth now, and hath long lain upon Israel, is not for ever—thou hast said that

all Israel shall be saved, and that they shall be brought in with the fulness of the Gentiles. O God, be thy word and promise fulfilled, and speedily. O let the Deliverer come out of Zion, and turn away ungodliness from Jacob. O may there soon be a rejoicing among Jews and Gentiles over this event, like the rising from the dead. O Lord, may thy people, the seed of faithful Abraham, be saved with a full and everlasting salvation.

Lord God of light and of truth, be pleased to dispel every delusion which prevails in this dark world on the great subject of religion and the salvation of the soul.—Have mercy, O God, we beseech thee, on the thousands and millions who pay their devotions to the False Prophet. Lord, let these votaries see and know the God of Abraham whom they profess to worship; and may they see Him in the brightness of his glory, and in the express Image of his Person, in the Lord Jesus Christ. Lead them, O God, by thy word which they in part acknowledge, O lead them thereby, and by thy Spirit, to believe in the Son of God as the only Saviour and Lord, and may they yield themselves up entirely to Him.

O Lord God, to whom the secrets of all hearts are known, thou knowest that there are many throughout the world, who, oppressed in spirit, are sighing and crying in the midst of ignorance and darkness for rest to their souls, and salvation. O Lord, compassionately look on all such, we earnestly beseech thee, and open up unto them in thy grace, thy wisdom, and providence, the way of salvation, and those who thus seek thee

may indeed find thee, and dwell with thee for ever, through the Lord Jesus Christ.

O Lord God Almighty, the King Eternal, Immortal, and Invisible, have mercy on all those who deny thy eternal power and Godhead: have mercy also on all who deny the truth of thy holy word; and on all who deny the glory of thy Son Jesus Christ, and the atonement which he made for mankind in his sufferings and death. O Lord, convince all such persons of their great errors, and of their great danger, and lead them to believe in thy adorable Self, to believe thy holy word of Revelation, and to believe in thy only Son Jesus Christ, whose blood was shed for the remission of sin.

Hear these our prayers, O God, which we have now made before thee, on behalf of the Heathen, on behalf of thine Ancient People, on behalf of the votaries of the False Prophet, on behalf of all those in every place who are sighing after salvation, and on behalf of those who reject thy testimony, and deny the Father Everlasting, and the Redeemer of the world.—And now, O Lord our God, we present before thee in our supplications, all those who bear the name of Christian in various nations, but who neither follow nor understand the way of salvation through our Lord Jesus Christ. O Lord, have mercy on all such. Let them see their ignorance and their dangerous situation, and lead them truly and effectually to the Lord Jesus Christ, that their sins may be washed out with his precious atoning blood.

Have mercy also, O our God, upon all who are esteemed among thy people as true disciples, but who are in truth dead in respect to the life of godliness. We pray thee to regard all those who have thus a form of sound words, but who do not yield themselves up to the obedience of Christ. O Lord, make them to perceive their guilt and danger, and to see that Christ will deny them, and turn them into deep perdition at the last day, if they so live and die. O lead them to repentance, and to yield up their understandings and their hearts unto Christ, and to glorify thy name by a godly life ; and so that whether they eat or drink, or whatever else they do, they may do all from obedience and love to Him who gave his life a ransom for our salvation.

Almighty God, we praise thee for stirring up thy people in these days to attend to thy holy commandment to make known thy salvation to every creature upon earth. Stir us all up upon this subject more and more, we earnestly beseech thee, that thy way may be known on earth, and thy saving health among all nations. O let the kingdoms of this world become the kingdoms of our Lord Jesus Christ, and that without delay.

Almighty Father, we adore thee for uniting all thy people as one man to circulate thy Holy Word throughout the world, in all the languages of men. Glory be to thy name for what has already been effected in this blessed work. O Lord, give thy rich blessing with the millions of copies of thy word circulated by thy people in this our day.

O grant that millions of souls may be saved thereby.—And now, O God, make openings for thy word in every continent and island, in every nation and country, among all tribes, and tongues, and kindreds of mankind over the face of the whole earth.

O Lord our God, we praise and adore thy name for sending forth thy Evangelists in a special manner, in this our age, to preach the Gospel of Christ, in many and distant nations. We rejoice, O Lord, that the number of thy servants already engaged in this holy and blessed work is so great. But, still, alas! the labourers are few, while the field is large and white to harvest. O Lord of the harvest, send forth more labourers into thy harvest: O Lord, send more, send many more labourers into thy harvest.

Most gracious God, we bless thee for thy grace bestowed upon many of our poor fellow-sinners in variour climes, through the preaching of the cross by thy servants whom thou hast sent forth. Keep, O Lord, keep these thy people in the knowledge of our Lord Jesus Christ, and may they be strong in the faith. O Lord, grant that they may bring forth the fruits of righteousness abundantly, and that they may be preserved to thine everlasting kingdom and glory—for their own eternal welfare, and for a crown of joy and rejoicing to thy evangelising servants in the day of the Lord Jesus Christ.

O God, in thy abundant grace, look on thy servants the Missionaries, the Evangelists whom thou hast sent forth to the nations, and grant

them largely of thy Spirit. May they faithfully, and fully, and earnestly, teach and preach Jesus Christ, and with all meekness, gentleness, and humility of mind. We thank thee for the success granted them; and, O God, be pleased to give yet more and more testimony to thy word spoken by them, that many and many more may be brought to the knowledge of the truth. O may thy flock increase among the heathen, and among all nations. May the leaven of the Gospel of Christ spread all around, and leaven the whole world.

O Lord our God, graciously protect and sustain thy Servants amid all their perils and dangers. Save them, O Lord, if it please thee, from every accident and harm in all their voyages on the great ocean, and in all their journeyings by land. Preserve thy servants, O Lord, in health and in strength, that they may fulfil the objects of their mission; and lengthen their lives, if it be thy holy will, that they may greatly advance thy kingdom and glory.

O Lord, we supplicate thee yet more on behalf of thy servants the Missionaries, knowing from the testimony of thy word, how greatly their success depends on their faithfulness and holiness. Grant, O most merciful Father, that they may truly and entirely devote themselves to thy sacred work unto which they have pledged themselves—in thy sight, in the sight of all their brethren, and before angels and men. O Lord, preserve, at all times, most fully alive upon their minds, and especially upon their hearts, the nature

of that most solemn trust thou hast committed unto them. Keep them, O Lord, from growing weary in well doing; keep them from growing cold and languid in thy service; keep them from all complainings, murmurings, and dissatisfaction, under the difficulties they meet with in their holy calling; keep them from thinking, at any time, with unconcern of the salvation of men; O keep them from every snare of the devil. Maintain upon the minds of thy servants, O Lord, at all times, the mighty importance of the salvation of their own souls; maintain upon their minds the importance of the final salvation of those under their pastoral charge; maintain upon their minds the solemn consideration, that many are perishing around them in their unbelief and unholiness: and keep, O Lord, full before thy servants, at all times and seasons, the glory of God, the glory of Christ, the glory of thy kingdom, and the glories of heaven. O may thy servants be faithful unto death: may they at last be presented before thy presence with exceeding joy; and may they have with them many souls, saved by their instrumentality, to enhance their triumph, and their felicity and glory.

O Lord our God, most graciously look down upon our native land, and bless it in all its concerns.

O God, we adore thee for the great, and special, and manifold blessings which thou hast bestowed upon this land.

O Lord, forgive us our misimprovement of the

mercies we have received, and may we in time coming give more glory unto thy name, through the talents and opportunities thou hast committed to us, than we have done in the time that is past.

Almighty God, bless, we beseech thee, our Queen, and all our Rulers, and Magistrates. Grant them thy Spirit to direct them in all their public duties, and to guide them to eternal life.

O Lord our God, bless all thy Servants who minister in holy things throughout our land, and all who instruct our youth.

O God our Father, bless every disciple of Christ in this country.

O Lord, be pleased to bless and prosper all the Institutions in our land formed for promoting thy kingdom and glory.

O Lord, bless and prosper all the Bible Societies in our land.

O Lord, bless and prosper all the Missionary Societies in our land, which send forth the true and everlasting Gospel.

O Lord, bless and prosper all the Sabbath Schools in our land, founded on thy holy word; and may every School in our land be thus formed, and have thy blessing.

O Lord, bless and prosper all the Tract Societies in our land, that issue forth the Gospel of Christ.

O Lord, bless and prosper all the Temperance Societies in our land, and may temperance reign among thy people in all things.

O Lord our God, be pleased to grant thy Spirit to direct all thy servants engaged in these various Institutions; and may their own souls be greatly

blessed in serving thee in these concerns of thy kingdom.

Almighty Father, we beseech thee to grant thy gracious and abundant blessing to our sister land. We thank thee for all thy blessings bestowed on that country. Bless all thy people there, and prosper all their Institutions for promoting thy glory.

O God, bless and prosper every Institution in other lands for advancing thy kingdom.

O Lord, grant that the time may soon come when every land shall be full of zeal for thy glory.

Almighty God, stir up, stir up, we beseech thee, all thy people everywhere to take a lively interest in the concerns of thy kingdom. We again praise thee, O God, for what thou hast done in moving thy people upon this great subject in these latter and eventful days: and we rejoice before thee, that at this very time, whilst we are addressing thy throne of grace for the advancement of thy kingdom, thy people are met in many places, and in many countries, to join with us in the great object of our present supplications. Bless, we beseech thee, all the assemblies of thy people so met this evening. May thy blessed and glorious presence be with them. May thy Spirit enlighten them, and stir them up, and strengthen them. Enlarge and warm their hearts, O God, in thy kingdom, and give them fervent desires after the salvation of their fellow-men, of every kindred, and people, and tongue, and nation. O may their

prayers be earnest before thee this evening on behalf of thy Church, on behalf of the wide world, and on our behalf; and may these their prayers come up acceptably before thee as the evening sacrifice. And, O thou hearer of prayer, thou who hast thyself taught us and them to come to thy throne of grace, and to ask all things in the name of Christ, do thou, O God, fulfil all thy gracious promises, and hear and answer our prayers, and the prayers of all our brethren: and may the earth be full of the knowledge of the Lord, as the waters cover the sea.

O Lord our God, bless thy whole Church upon earth, the body of our Lord Jesus Christ, O bless it with thy abundant grace, and give to all thy people more of thy Spirit from day to day, that the way of life and the way of holiness may be made known by them to all around. O thou great head of the Church, hear the constant, urgent, general prayer of thy body for all its members; and let these prayers fully light upon *us*. Bless, O Lord God, every soul that relieth on the merits of Christ, and liveth unto Christ, and bring them all to thy eternal kingdom and glory.

O Lord our God, we now praise and adore thee for bringing us together this evening into this place: and we thank thee for thy gracious goodness to us since we have been together. Again we beseech thee, O Lord, to hear our prayers, and to grant us an abundant answer unto them: yea, O Lord our God, may it please thee to exceed, and far exceed, all we have asked or even thought

of, that thy most adorable Name may be known and glorified throughout this sinful world.

Dismiss us now, O God, our Father, with thy gracious blessing. Keep us in thy fear and favour this night, and through every night and day of our appointed time in this world; and may we all meet at length around the throne of glory to sing the praises of God and of the Lamb for ever and ever.

O Lord God Almighty, may thy kingdom come, and may thy will be done on earth as it is done in heaven.

Thine, O God, is the kingdom: thine is the power: and to thee be all the glory, both now and for ever and ever: Amen.

PRINTED BY S. STRAKER, BISHOPSGATE STREET WITHIN.

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14

NOTICES

RESPECTING

MISSIONARY OPERATIONS

AND

RELIGIOUS LIBERTY,

IN

PORTUGAL, SPAIN, AND SOUTH AMERICA.

14

BY JAMES THOMSON,

MANY YEARS AGENT OF THE BRITISH AND FOREIGN BIBLE SOCIETY, IN SOUTH AMERICA, MEXICO, THE WEST INDIES, BRITISH NORTH AMERICA, SPAIN AND PORTUGAL.

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[*This Tract will be forwarded to any one giving a* distinct *address, on application to —"The Rev. Dr. Thomson, at the Protestant Alliance Rooms, No. 9, Serjeant's-inn, Fleet Street, London." The postage is 2d.*]

SPAIN AND PORTUGAL,

AND THEIR *(CI-DEVANT)*

AMERICAN COLONIES.

THE writer of this tract having spent many years —the largest portion, and the best period of his life—in connexion with the Iberian peninsula, and those extensive regions of America that were long connected with it, and in many respects are still connected with it, he naturally feels a lively concern in all the affairs of those quarters. The general welfare of the parts named, have long dwelt, and do still dwell much on his thoughts, and he feels a desire at all times, to contribute in any way that might be in his power, to their general weal. But the benefit in a spiritual and eternal point of view, of the millions who inhabit those extended regions, is what has most occupied, and now does dwell most on his thoughts. For the furtherance of this their double welfare, but especially the spiritual, his labours are still employed here, as formerly they were on the spot; and these subjects of his thoughts, and the objects of his labours, pass before him frequently, as they ought to do, in his prayers. Daily before the throne of grace do those quarters come into his mind, and whilst remembrances of mercies enjoyed in his travellings and sojournings there, call up feelings of gratitude, and form subjects of thanks-

giving, their low spiritual, moral and political condition, induces earnest petitions for their improvement. The bible, and the glorious gospel which that blessed book contains, are the only sure means of raising and exalting either an individual or a nation. To the circulation therefore of this book, and to the making known this gospel, the writer's efforts have been directed, as means for the elevation in every point of view, of the extended regions under consideration, and the millions of human beings which inhabit them. Owing to a singular combination of circumstances, the particulars of which cannot be here entered into, he travelled, during a course of ten years, over most of the new States of South America, and over Mexico, distributing the holy scriptures among them in the freest and openest manner, and without interruption or molestation. Considering that the inhabitants of all those quarters are of the Roman Catholic religion, and considering further, that the traveller was a foreigner and an Englishman, the liberty thus enjoyed for so long a period, and in so many distinct States, of circulating in them the word of God, is certainly a wonderful circumstance. Those who wish to learn more of these operations than can be here entered into, can have information respecting them in the Annual Reports of the British and Foreign Bible Society, in several papers contained in the first volume of "Evangelical Christendom," in a tract called "The Bible in Peru," and in a volume entitled "Letters on the Moral and Religious state of South America."

The gospel itself could only be made known orally by the traveller, to a small extent, but the publications of the Tract Society enabled him to give a wider range to his efforts in this way. His attention was also directed to the subject of

Education, as a means of effecting the ends he had in view. In furtherance of this object, a large portion of his time was employed in the quarters mentioned, and the encouragement he met with from governments, priests, and people, whilst so engaged, and in getting the holy scriptures to be used in the public schools, are circumstances not less remarkable than the freedom with which he was allowed to circulate the scriptures, as above referred to.

Spain and Portugal were, subsequently, the fields of travel and of the christian exertions of the writer. His success in them was not great, but he hopes that his labours were not altogether in vain. These two nations, forming between them, the interesting Peninsula, whose earliest and properest name is *Iberia*, are intimately united in the writer's mind with the more extended regions of his previous travels.

Over them and over them, and daily, as already intimated, he travels anew in the seasons of prayer. He prays that the seed sown may fructify, and he prays that his present labours for their welfare may be properly directed, and that his means for diffusing over all these regions, the holy scriptures and the knowledge of the gospel of Christ may be greatly increased.

His present labours consist, chiefly, of the publication of a religious Magazine in the Spanish language, and in efforts in favour of the Protestant and Gospel Mission in Lisbon.

In regard to that Magazine, it should be stated, that the writer of it is a Spaniard, now living in this city, and who formerly was a Roman Catholic priest and a monk. The character of the Magazine in respect to the true evangelical views of the gospel contained in it, and in regard to scripture exposition, is of a superior kind. It is also singu-

larly well adapted to the people who speak the language in which it is written, and to all their condition of darkness; and this adaptability might have been expected when it is considered that the writer had himself been involved in all this darkness, and had to struggle hard to get out of it. He can, therefore, well set before his countrymen the light and truth of the gospel, as he actually does; and all this is done in the meek spirit of the gospel, and in compassion for his countrymen. It is due also to state, that the literary character of the Magazine is of a superior kind, as the writer of it stands high among the classical Spanish writers of the present day. This Magazine differs from ours in the circumstance that it is less of an ephemeral character, and more calculated for future use. Our magazines are extensively occupied, as is just they should, with information concerning our various missionary enterprises, and which necessarily possesses interest at the present time, rather than being matter for future use. This Spanish Magazine, on the contrary, has little at all of these ephemeral materials, but consists mainly in essays on the various topics of Roman errors on the one hand, and of bible and gospel truth on the other. The work, therefore, is calculated to do good, not only at the present time, but in future, and in a permanent manner. This circumstance, of course, greatly enhances its value, and the desirableness of continuing it, and extending its circulation.

This Magazine has now continued full two years, and it is sent, by post and otherwise, into Spain, and all over Spanish America. Many pleasing accounts have been received of its favourable reception and of the good it has done. Each number consists of three closely printed sheets in octavo, and it appears twice a year.

The whole burden of raising the means for publishing this Magazine lies on the writer of this tract, who, with considerable difficulty, has been able to carry it on thus far. As has been already stated, it is only published twice a year, instead of four times as was intended. Lack of means is the cause, but when further help is obtained, it will be published quarterly instead of twice a year. The writer gives something to the author of the Magazine, but not half what he ought to have for his literary labour, in a commercial point of view. He would be glad if the Christian public of this favoured country would enable him, by means forwarded, to be more just to the author, and to be more extensively useful to his countrymen. Almost nothing hitherto has been got in return for the Magazine, and we are more solicitous of getting it into those countries, and to be read there, than to have money returns, though these too are sought, and always acceptable. The funds for this work are, at the present moment, in a very low state. A second edition of the first number has just been printed, for which about 17*l.* are now due to the printer, and the next number in order, which will cost about 25*l.*, should soon be put to press, but not 2*l.* are in the writer's hands for both these numbers, and more means must be procured or the work must stop.

For the carrying on of this Magazine, and for missionary operations that might be carried on in Spain and Spanish America, and for sustaining of the mission in Lisbon, and extending it over Portugal and the Brazils, the writer has long felt a great desire to have a Society formed. He will be very glad to receive letters of encouragement respecting such a Society, from those into whose hands this tract may come. Great good, he conceives, might be done through such a Society, even

under all present disadvantages. Increased openings would also, no doubt, be found, as the work was extended. May God put it into the hearts of many to afford the encouragement sought, so that this plan of missionary operations may be fully put in train.

We now come to the subject which occupies the larger portion of this tract, and which has given occasion to its being printed. To give information upon this subject, warm up our feelings upon it, and lead to those measures and means which are required in its favour, various documents are inserted.

The first of these documents is a letter written to the editor of "Evangelical Christendom," and inserted in the February number of that journal. That letter brings before the British christian public, an interesting Protestant and Evangelical Mission in the city of Lisbon, the capital of Portugal. References are made in the letter to former notices given of this mission in the same periodical, containing information respecting it, and pleadings on its behalf; and to the little success of these efforts, and the fresh attempt to fix our British gospel attention and sympathy on a spot so dark and needy, in order that this smoking flax may not become extinguished, but be blown up into a sacred flame, which may both enlighten and warm that country, and all the Peninsula, and also all Spanish and Portuguese America. Mention is made of the missionary who is there, who formerly was a Spanish priest, was converted, had to flee from his country, went to Gibraltar, where our authorities acted shamefully towards him, had to emigrate to Brazil, returned afterwards and settled in Lisbon, where he has been long labouring faithfully and with considerable success. Notices are given of the Foreign Aid Society as contributing to

this mission, but whose favour might be extended towards it. The writer's efforts to make up deficiencies. Interesting view of that mission family on receiving an unexpected supply. The letter concludes with notices of the hopeful position of things in respect to full religious liberty being enacted by the Cortes in Lisbon, now sitting, and of the consequent circulation of the bible and of protestant information. The prayers of our British Church are especially requested, that these hopes may all be realized.

The writer is happy to say, that the letter in question has been attended with favourable results, both as to immediate contributions, and also in other encouragements which give some hopes of continuance.

The second document given, consists of extracts of a letter from the missionary, dated the 8th of January bearing upon the great point of religious liberty, above noticed. It should be mentioned, that the Protestant Alliance, of whose managing committee the writer is a member, has it under consideration to send a deputation from its own body to Portugal, in order to encourage the party which is now making praise-worthy efforts to obtain this great boon for their country. The names and the position of two distinguished individuals are given, who are zealously labouring in this cause. It has been thought best to give those names as a means of more confidence, but for this reason the present tract is used only for private circulation. Other reasons also induce to this in the present state of affairs it that country. It is of no little importance the aid we give to these liberal parties in their struggle, and it is hoped that all the encouragement they wish for, from all possessing influence among us, will be fully and cheerfully given. We have long been nationally connected with

Portugal, and might have done everything for it as to religious liberty and gospel light, and I may say, to our shame, that we have done nothing. Now, then, is the time to make amends for our former neglect; and it is hoped and prayed, that we may at length act a worthy part, and such as God, and our country, and Portugal require of us.

Mention is made of a combination formed beween the Pope and certain high authorities, for the destruction of all that is liberal, religiously or politically, and it would be well that we of this country should take up this subject more earnestly, in the light in which it is here presented to us.

Copies of newspapers conducted by the two liberal and elevated individuals mentioned, are noticed, with their contents, as bearing upon the subjects of interest here under consideration. Extracts from these newspapers are inserted further on in the tract.

Notice is next given in this letter from Lisbon, of the recent formation there, of a college, by some Irish Dominican missionaries. Here is some fruit of Maynooth, where these, of course, were educated. Thus, we Protestants, in our government, not only fully provide a Roman priesthood for Ireland, but also educate missionaries for abroad!

It has long been a subject of correspondence between this worthy missionary in Lisbon and his friend here, the establishment of an English college in Lisbon. It is thought that a very favourable opening presented itself for this, and that great protestant and gospel good might be expected from it. We have, however, let the Romanist get the better of us in this matter, in Lisbon. No wonder that this neglect of ours should be deeply felt by our missionary, and in thus seeing the ground occupied by our adversary. He expresses himself warmly, and naturally, on

this subject, as will be seen. He says, and truly, "The Propaganda labours more and better than we do, and hence they make progress, and we go backward." His expostulations, it is hoped, will not be in vain.

The third document given, is a letter from the same party, dated in Lisbon, the 7th of February. The first subject of that communication, regards the recent attempt on the life of the Queen of Spain, the plan for which is considered, in Lisbon, as having been formed in Rome; and there is a great probability of this being true. Reference is further made to the combination formed against true liberty, and all those nations which are, more or less, following it. He alludes to his former statements on these matters, and his warnings, and to the general neglect and indifference on the subject. Finally, he looks *to God* for relief.

Further conferences are next referred to, with the two distinguished individuals above named. Our desires here in this country on behalf of Portugal, are indicated, and it is pleasing to see the readiness of these two parties to use efforts in favour of true religious liberty and bible light, through the periodicals under their management, in the Cortes, and by other means in their hands. The proper time for deputies from this country to arrive there, is indicated, and how they might promote the cause in hand. Finally, their wish is earnestly expressed, that our government, and all of influence among us, should aid them in these efforts for true liberty, and true religion. Without such help, they say, they fear success, on account of the great opposition that will be made to their propositions. Would that these their wishes may come before high authorities here—even the highest—in order that the help besought might be given. We are warmly appealed to, let us warmly

feel the subject, and duly exert ourselves, and may God prosper us.

The fourth document inserted, consists of extracts from the newspapers sent. The two first from the *Patriota*, and containing animadversions on the retrograde party, and the Pope's Bull, recently promulgated. These statements from such an authority will be read with interest.

The extract from the third paper, is the relation of the case of two lady-perverts, from Protestantism, both being English, and notices of two others at a former period. The hypocritical references to liberty of conscience in religion, is worthy of remark. But this same view should be pleaded at the present moment as an *argumentum ad hominem*, in favour of the establishment of full religious liberty in that and other Roman Catholic countries. The lament of pastoral neglect, as before expressed, is worthy of our attention, and brings before us the whole subject of our foreign chaplaincies, which the religious body of this country would do well to take up. Our ambassadors abroad also should be looked after, to see whether they properly represent this protestant and moral country.

The fifth document here given, is an extract from a pamphlet published by the writer of this tract, addressed to Lord Palmerston, on the general subject of religious liberty abroad. The part inserted, contains information respecting this mission.

As an appendix to the extract from this pamphlet, there is inserted a letter from the Foreign Office, mentioning the help afforded to Dr. Gomez, by Lord Palmerston. The writer desires gratefully to remember the attentions of his lordship, in this case, and in others also, that were brought before him.

The sixth and last document, is the quarterly report furnished by Dr. Gomez, to the Foreign Aid Society, in which his labours from week to week are stated.

Letter addressed to the Editor of "Evangelical Christendom," and inserted in the number for February, 1852.

(To the Rev. Dr. Steane.)

London, 19th Jan., 1852.

My dear Friend,—Soon after my return from Portugal, in the year 1849, I wrote an article for *Evangelical Christendom* respecting the Protestant mission, which has existed some years in Lisbon, This article you were so good as to insert, together with another also, bearing on the same subject. I further touched upon this mission in the pamphlet I published upon "Religious Liberty," in the beginning of last year. Besides these little efforts to draw attention to this missionary field, I have, sometimes in public, and sometimes in private, exerted myself in the same line. I am sorry, however, to observe that my efforts have been crowned with very little success. I have rather wondered at this oversight of an evangelical mission in so dark a place as Portugal; and at a time, too, when the European Continent is occupying much general attention as to missionary work. I now take up my pen again upon the subject, and I shall hope for more success.

The missionary in question is a Spaniard. He was born in Granada, and was settled as a parish priest in Malaga, on the Mediterranean coast. Here he was brought to see the errors of Romanism, and the clear light of the Gospel of Christ. In consequence of this, he was obliged to escape from Malaga, and went to our fortress of Gibraltar. With considerable difficulty he got any resting-place there, our authorities being too friendly to the Popish opposition he met with from his change of views; and whilst others, and all else who fled from Spain, for bad motives or good, found ready entrance, he experieneed the contrary. I mention this subject now, as it is one our British public should look to, in regard to the great concern of religious liberty, which we ought everywhere to encourage; and in regard to Protestantism, which it is desirable we should as a nation befriend, instead of lending strength to the persecution of those who, escaping from Romanism, look naturally for a friendly reception among us, in any spot bearing the British name and flag, as at Gibraltar. I beg your readers especially to notice what I now say in reference to Gibraltar, and parties fleeing to it for refuge from Spain and Romanism, as the time may perhaps be near

when there may be many instances of this; and I trust that through one reader and another, or several combining, the subject will be brought before high authorities; and so as the Governor of this British fortress may be led, when the occasion offers, to be a ready receiver and defender of all such persons as are here referred to.

Unable to get a resting-place in Gibralter, this *ci-devant* Spanish priest was led to go to the Brazils, and there he remained for several years, practising medicine, which he had formerly studied during his college years. Providence brought him afterwards to Lisbon, and there he has laboured for several years with great faithfulness and with considerable success. He has enjoyed in this dark Popish country, a wonderful degree of security and non-interference. He has a small select flock, which he cares for as a pastor, whilst many others attend his services occasionally, and have largely profited by his instructions, and all of them so far as to give a decided preference to Protestantism and its worship, over Catholicism and its silly ceremonialities. There are some priests, and other persons of very good standing in society, who are thus brought under beneficial influences. Much more extensive good might have attended this mission, not only in Lisbon, but also over all Portugal, and even in Spain, had it received better support than it has done.

Dr. Gomez, the missionary in question, receives from the Foreign Aid Society, the sum of one hundred pounds a year, and this is his entire income; out of which he has to pay for his house, including his chapel as a part of it, and to sustain himself, his wife, (an English lady) and three children. Any one may easily imagine what a poor supply this one hundred pounds must be, to meet all these demands, and in a city like Lisbon. The rent *must* be paid, and also the common expenses connected with worship; and hence *want* must come upon him, and be felt, and that severely, in the sustainment of his family. The truth of this will be painfully apparent in reading a letter I have recently received from him, and which will be here, and presently, inserted.

I have pleaded much, and frequently, with the Foreign Aid Society,—to which I have long subscribed, and in whose general work I take much interest,—I have pleaded for an extension of salary to Dr. Gomez, but, I am sorry to say, in vain. The answer given me is, that this Society does not profess to *sustain* any mission, but only to lend *aid* to other institutions in prosecuting their labours. This is

a very good *general* statement, but surely it should not interfere with an exception and an extension, such as that I am pleading for; and especially under the very peculiar circumstances of this mission. A full year ago, they added ten pounds to his salary, and I humbly expected that this little augmentation would have been continued, but all my entreaties for its being paid last year, were ineffectual. Moved by this refusal, I went about among my friends to beg, in order to make up this little sum by charity, which justice demanded. I succeeded, and had the pleasure of remitting to this worthy and neglected missionary, the sum of ten pounds, about the beginning of last year. On another year elapsing, I again met justice by charity, and remitted a few weeks ago, another sum of ten pounds. I now insert the letter I have received from him in reply, which will shew how very needful was the help, and how providential it was, and what feelings were stirred up and exhibited, of gratitude to God and to man, for this very timely aid and deliverance from a state of great distress. The letter is dated Lisbon, the 8th instant. He says:—

"My dear Friend,—I have received your esteemed letter of the 26th ultimo. Its contents produced in me two effects, but of a very different nature from each other. The first impression was that of inexpressible joy, in observing the prompt and great interest with which your kind friendship and penetration viewed the urgent necessity in which I stood of some supplies, and the speedy relief which my actual position in this place demanded. The other impression present to me was, the repugnance, which for many and just reasons I ought to have, as your deep knowledge of the human heart will perceive, in considering the critical circumstances in which those are involved, who, like myself at present, are under the necessity of doing what one cannot and ought not to do, perhaps even at the cost of life itself, in coming to a resolution to knock at hard hearts, and those it may be of enemies under the appearance of good Christians, or of ultra-liberals, in order to implore any succour from them.

"The truth is, my dear Friend, at the time I received your letter, and observed the order contained in it for ten pounds, I had actually in the house, *barely one shilling!* I had just paid the rent of my house, and then found myself reduced to the condition I have mentioned. Having been behind hand for more than a year, to the amount of fourteen pounds, I was getting more involved from one quarter to another. I knew not, therefore, what

possibly to do, in order to sustain my family, and pay the expenses connected with my chapel during the period of nearly two months, which remained till the 19th of February, the time when my quarter's salary is paid.

"But what I could most wish to bring before you is the pathetic and tender scene which occurred to me and my wife, on reading your notice of the ten pounds remitted to us. The scene was this,—as soon as my little son, Vincent, eleven years old, heard me read of your kind remittance, he hastened from us, like one beside himself, and ran to the side of the room, and then knelt down, and lifted up his clasped hands towards heaven; and in this interesting position he uttered an exclamation before God so ardently, and so full of faith, that he caused us all to cry, and then to run towards him and kiss him.

"In short, how great is the gratitude we ought, *all of us*, to feel towards yourself, and towards those worthy Christian brethren, who, at your request, have contributed to our relief. I leave you to reflect on our feelings, rather than that I should myself attempt to express them, as there would be great danger of my statements being considered as exaggerations, though, in reality, conveying the very feelings we experienced on the occasion. I shall feel much obliged to you, if you will, at some convenient time, inform me who are those pious brethren and friends who have so essentially succoured me at the present time, as well as those who did so on a former occasion, in order that I may have their names before me in grateful remembrance.

"Forgive me in having so long detained you on this point, and for again lamenting, with much grief, that I should have thus caused trouble, and been burdensome to yourself and friends— a circumstance truly painful to me, and opposed to all my feelings."

After reading this letter, and observing this scene, and the position and circumstances of this worthy and ill-sustained missionary, it will not, I should think, be necessary to make a *formal appeal* on his behalf, but only to say where contributions for him will be received. These can be sent to Messrs. Partridge and Oakey, 34, Paternoster-row, who will put them into the writer's hands, for their due appropriation in favour of this Portuguese mission.

In addition to funds for the support and extension of this mission, *the prayers* of all who earnestly seek the extension of the Gospel, are particularly requested. Portugal is in a peculiarly interesting state at the present

time, and there are encouraging reasons for expecting that in the revision of the Constitution, now in hand, *full religious toleration* will be established by law in that country. For the realization of this hope, let us all pray.

And again, there is a goodly hope that *the Word of God* will obtain the freest circulation over the country, and for this let us also earnestly pray. The field will then be fully open in that hitherto shut-up, dark, and Popish country. May God move us here to pray, and may His name be greatly glorified in that land.

I remain, my dear Friend,
Very truly yours,

JAMES THOMSON.

Continuation of Dr. Gomez's Letter of the 8th of January, 1852, as above referred to :—

"Immediately on my receiving your esteemed letter, I paid a visit to my intimate friend Sr. José Estevas Cuelho de Magalhais, the new Deputy to the Cortes of this Kingdom for the Capital, one of the best Orators of the Progresista Party, and a man standing high in this country for his literary talents. I communicated to him with ardour, and in an extensive manner, what were the kind sentiments entertained by all good Englishmen, in favour of Religious and Civil Liberty among all nations; and, moreover, the double interest now especially felt, in respect to this nation on the part of many Christian men of high character in England, and the earnest desire felt by all of them, to see established in this kingdom a true Religious Toleration, in order that under the benefits of the same, and the influence of the Divine light of the pure Gospel of Christ, the darkness, impiety, and other evils of the Papacy might be dispelled. I further and strongly laid before him the great necessity in which we now were, and more than ever, to put a stop to the furious ambition of Rome, and Pius IX and his Allies in the North, and further, drew his attention to the *Coup d'etát* of Louis Napoleon, and the tendencies of the same as destructive of European Liberty, &c. &c. On concluding, I had the very great satisfaction of hearing this worthy deputy say, that he was fully prepared, on his own part, to raise his voice boldly in the Cortes, when the reforma-

tion of religion should be brought forward, and at any time the subject of religion should be discussed, and that he would *energetically* and *urgently* demand the fullest measure of Religious Toleration in this country, and not only as to English subjects and other foreigners resident here, but also in favour of all Portuguese subjects. And not only did he promise to do all this, but said also that he would adopt and forward any plan sketched by myself and other friends that might tend to give a rapid and extensive impulse to the sale and distribution of the Bible throughout the country, and that he would, likewise, promote the translation and printing here of such English pamphlets as treat on Religion, in regard to its reforms in every respect.

"Upon his promising me those things, and knowing how satisfactory it would be to you to hear of the same, I hasten to communicate them to you, and that notwithstanding the invitation he gave me to see him again to-morrow, in order to treat further on those matters. I shall reserve communicating to you what may then occur, till the following packet. To-morrow morning I shall call on him, and will ask him whether it would be acceptable to himself and to the other Progresista Deputies who are his friends and mine, that a Deputation should come here from the Protestant Alliance, in order to speak about these matters generally, and mutually to combine in the adoption of plans in favour of Reform in this country, and even in favour of the same in England and other nations, and what he may communicate to me I shall convey to you, for the guidance of yourself and friends on the subject.

"If time will permit, before the sailing of the packet, I shall go and see another friend, also a Deputy to the Cortes, whose name is Leonel Tabares, who is the actual President of the Chamber of Deputies. This gentleman is a prominent progresista. and one of those most favourable to our cause, and from whom we have most to expect in the advocacy in Congress, when the proper time shall come, of a law for full Religious Toleration in this kingdom.

"By the newspapers which I send you by this packet, you will see, and be able to form some idea of the opinions of this Deputy, in opposition to papal rule. Please to read the two editorial articles in the two *Patriotas* I send, and observe what he says against the restoration of the Bull of the Cruzada, which Costa Cabral formed at the instance

of Pius IX, in order to re-introduce it into this country, and which the present Prime Minister Rodrigo Magalhães, has just published in the Government Gazette. Nothing further could well be said on the subject than what he has written, nor could any thing be more opportune, in order to open the eyes of the public in regard to this matter, and to excite to a general hatred of Rome and of all Popish rule. The Cortes, I have no doubt, will annul the Decree for the introduction of this Bull, and the whole affair will form excellent materials for the Cortes to work with, in order to urge with all power the establishment of full Religious Liberty.

"I send you also another periodical called the *Revoluçao de Setembro*, by which you will see the shameful and refined hypocrisy with which these English Catholics called Dominican Missionaries, boast of having recently converted other two sisters, Protestants, to the Roman faith, besides the two in June last, whom I formerly mentioned to you as having fallen into the snares of these roving wolves, and been re-baptized by them. The perversion of these two, on the present occasion, as well as of the previous two, is owing, I fear, to the want of vigilance on the part of our brother Prior, for I hardly think that such a step would have been taken by the parties, had they been under the care of a zealous Pastor, who would have instructed them in the true faith, and placed properly before them, with due frequency, the absurd deceits of Popery, and its vile arts to ensnare the careless. This blow, and at such a time as this, is very sensibly felt by us here, and the same feeling will be participated in, I doubt not, by yourself, and by all good people among you. All this evil, and many others of a similar kind, might have been prevented, had we enjoyed here, such an English Protestant Pastor as this capital requires. But—patience! I wish not harm to any brother, but I desire, above all things, security to the cause of Christ, and that it be upheld as it ought to be—because the cause of God is, and ought to be, greater with us than that of man.

"I have not been able to-day, to have another interview with my afore-mentioned friend, Sr. José Esteva, as he has had urgent business to occupy him in his parliamentary concerns. He has begged me to wait till next packet, saying that by that time he and his friends would come to a decision as to what I should write to you.

"In respect to the Catholic College, which the English Priests have planned, and which is to be opened on

the 12th of this present month, I can only state to you what appears in their advertisement, inserted in the government gazette, which is as follows :—'College of the Irish Dominican Missionaries, in the Campo Santo. On the 12th instant (January) various classes will be commenced for day pupils, in which the languages will be taught, and the general courses of a Grammar School, and which will be especially based on Religious Instruction. These studies will be under the immediate charge of the Rector and the other Fathers of said College, who will be assisted by able Professors. The English Language will be made, as much as possible, the general language of the College.'

"By this announcement, you will perceive, and the blindest may, that the principal object, and as I think the only one, in the establishment of this college, is, beyond all doubt, that of converting it into an Ecclesiastical Seminary, where increased means of education may be afforded for training up the children of the Portuguese for Fathers or Catholic Priests, and in this manner to increase Jesuitism in the country. A college ought before this time to have been established here by the English Protestants, (and not by Englishmen of a different kind,) in opposition to, and to counteract the very visible and rapid progress which is being made by the monstrous society of the Catholic Propaganda. But unfortunately this was not done, nor, as it would seem, was there any idea of doing it. And do we Protestants imagine that by our acting thus supinely we shall make progress, or even maintain our standing? This is the great error in which we have been, and still are; and if we do not get out of it and quickly, we shall lose all we have, and by some papal *coup d'etát* as atrocious, and as adroitly effected as that done by Louis Napoleon. Let us be undeceived, my friend. The Propaganda labours more and better than we do, and hence they make progress, and we go backward. And why should this be so? Why do the good Christians among you not give ear, and with all attention, to the cries which myself and others * in contact with the evil, have made from our sad position? Would to God you were now at length to be undeceived, and would open your eyes to see the precipice over which we are about to fall, and which we have prepared for ourselves, by what at best may be called a false confidence; and that being so

* See "The Voice of a Huguenot, or a French Pastor's Address to his British Brethren." By M. Paux. Nisbet, 6d.

undeceived we should with true and strong faith, put our shoulder to the wheel of the great work of repairing our past errors, and for effecting a general restoration, and that we should adopt *suitable means* for gaining the same.

Extracts from a letter written by Dr. Gomez in Lisbon, 7th February, 1852:—

"My dear Friend,—The importance of the current news, and the critical position of present affairs in various respects in which we find ourselves here, and in Spain, and I may say on all the Continent of Europe, and even in England also, and the desire to fulfil my promise to you of communicating the results of my visit to my two friends, the Deputies to the Cortes, of whom I spoke, obliges me to take up my pen to-day, notwithstanding a severe cold under which I am suffering, and have been for some days. I consider it very desirable that I should communicate to you all that has occurred, and particularly what has taken place in Spain, lest you should not have heard of it.

[Dr. Gomez here relates the accounts that had reached Lisbon in respect to the attempt on the life of the Queen of Spain, and then gives the ideas on the subject entertained in Lisbon, and the impressions made there. The notice of these ideas and impressions on this subject in a country like Portugal, it is desirable to know, and especially under present circumstances. He says :—]

"Many here are of opinion, and I am one of them, that this regicidal attempt was an affair premeditated and arranged by the Roman See, or what amounts to the same, by the Pope, the crowned heads in the North, and Louis Napoleon, abetted and aided by the monstrous and fearful Society of the Roman Propaganda, and especially by the Jesuit Clergy, and that the Father who stabbed at the Queen was the individual of the party to whom it fell by lot to be the assassinator.

"The truth is, my dear friend, that the Absolutists, the Papal Clergy, and the Jesuits, have been labouring without ceasing, these last four years, and especially since Louis Napoleon was made President of the French Republic, and their plans seem to be the producing of great *coups d'etát*, such as that which we have seen in the case of Louis Napoleon, through which he has frightened and subjugated all France, and such as that just attempted by the Roman Propaganda by means of this Roman Assassin and Father, and through which assassination it

was no doubt fully expected by the party to involve Spain in a civil war of the most horrible nature, to see whether Don Carlos or his son should reign, or the infant Princess under a regency, say of her grandmother, Cristina, whose rule would be as bad for Spain, if not worse, than if the Pope, or Don Carlos should reign; all this being encouraged by Napoleon, the king of Naples, the Pope, &c. And in effecting the coronation of one or other of these Popish and Absolutist aspirants, their next object would be to invade Portugal, and by raising up the mass of the Miguelite party, to re-instate Don Miguel on his usurped throne. And again, should this be realized, the purpose next in succession, would, no doubt, be, that all the Powers of the South, combined with those of the North, should attempt a tremendous blow against England, in order to put her down, and with her to put down all Religious Liberty.

"And, pray, to what other purposes do all those plans and appearances tend, which have been practised now these four years by the Pope and his Clergy, but to destroy both Political and Religious Liberty, wherever they exist or may appear to rise? Whither, but to the same, tend the plans and proceedings of many persons of notability in England itself? To what purposes but these, is all the reciprocal interest we witness in the various Governments, including some constitutional ones, and the persecutions against the liberty of the press, and the reducing of it to the smallest compass in their several countries? Finally, to what other objects but these, are the efforts which are being made to check all Religious Reform of whatever kind it may be that is proposed to be made for the welfare of those countries? and also the refusing to consider, in any degree, the subject of liberty of conscience and religious toleration now so much required by the light of the present age in which we live, and so justly demanded in the view of those torrents of blood that have been shed to secure those rights, and to banish from the nations all fanaticism and superstition, and all these inhuman and intolerant laws which are opposed to the Divine law of grace, all of which is love, and being such, is truly tolerant, merciful and peaceful, and founded on a system of perfect concord, and without which there can be no harmony among those who should be called, and should actually be, the true Body of Christ.

"Yes, my dear Brother, all these machiavelian proceedings were foreseen by me, and by many others, who take an interest, as is just we should, in the great cause of the

truth of Christ, and of human weal. We saw these preludes and symptoms of present disasters, and foresaw the total ruin of all liberty, divine and human; and I have uttered my fears with frequency before my friends, and still more have they been uttered within my heart, in seeing the criminal indifference, the contumacy, and blindness with which my first and continued reclamations were received, and those also of other good Christians and freemen, through which we endeavoured to arouse them from their criminal apathy, and induce them to take into due consideration, and to ponder well the terrible evils that have been, and still are, permitted to the adversaries of light to forge against the people and their brethren, and what is still more to be lamented, against the holy cause of the truth of Christ crucified, and which truth alone can make us happy in ourselves, and to be promoters of general good: for without the truth of Christ in all things, and for all objects, there can be no real good among men, whoever they may be, and whatever they may be.

"But let us leave this matter to the great God himself. Let us leave the remedy for such crimes and errors in the hands of Him whose heart is greater than all hearts, whose goodness and wisdom comprehend all, and whom none can resist. Let us turn to another subject, for in truth in speaking of these things the little balance I have is in danger of being upset, and I am in danger of forgetting that it is a letter I am writing, and not a pamphlet nor a sermon.

"I spoke then with my two friends, Deputies to the Cortes, whom I before mentioned to you, and I set before them with all frankness and urgency, the ardent and sincere desire felt by all good Christians in England, in favour of the advancement of Portugal, both in civil and religious concerns. I told them how disinterested and extended were your feelings towards us, and dwelt upon the readiness with which you were disposed to send to us a deputation from one of your great societies in England, of those which form centres from which Protestantism and true liberty radiate, in order to enter into communications with them and their friends, that it might be seen what could be done on the part of England in favour of Portugal in its present critical circumstances, and how the two nations might best combine for their mutual welfare, and chiefly as regards religion.

"These propositions thus made to them, they received with great satisfaction. I then asked them to have the goodness to tell me frankly and without reserve, whether

they were disposed to co-operate with me and my friends in London, and in an active manner, in the great and noble work of a general reform in religion, and in opposition to the Papacy. They replied that they were so disposed. Having obtained this satisfactory reply, I endeavoured to shew them, that no civil liberty could properly exist without religious liberty, and that if they were convinced of this and felt it strongly, as I believe they did, they should exert themselves to bring about this proper state of things, and that the most suitable way of doing so was to instruct and prepare the public mind on the subject, through means of the newspapers, magazines, and pamphlets, and by Patriotic Societies, which should be established for this end, and by general systematic endeavours to be practised by all who saw these things in their proper light; every one speaking on the subject, and diffusing light regarding it among all with whom he might associate whoever they might be. I took special care to shew them that these just principles were to be grounded on the Holy Scriptures, and maintained and urged by their sacred maxims and doctrines.

"Into all these views on the subject my friends said they fully entered, and that they would at once commence these preparatory labours, through the columns of the two newspapers, the *Patriota*, and the *Revoluçao de Setembro*, which were under their direction. They will exert themselves through them, they said, to unmask Popery before the people, and gradually to lead the public with due care, as by the hand, to a full religious reformation, and to all the advantages arising from the same.

"In respect however to the coming of a deputation from England, to confer with them on the subject, they thought it would not be advisable at the present time, but that it would be more suitable that it should be here at the very time when these matters were being discussed in the Cortes, as they would be when the reform of the Constitution as proposed by the Government, should be under consideration. They would give me information, they said, as to the time the deputation should come, or rather advise me when to write you on the subject, beforehand, that such persons might be chosen among you as could come over here to explain fully the matters in question, with proper documents, in order that the subject might be properly brought before Congress, and to help them to sustain their propositions in the face of the opposition that might be made to them.

"In the meantime, they said they would lose no opportunity of treating on this important matter, and would labour in preparing the way among their fellow members of the Cortes of both Houses, and also generally among all parties they might mix with.

"On the other hand, they said that they considered it of great consequence, and even of absolute necessity for the success of the object, that our English friends should labour and use all their efforts with the English Government, in order that it might use all due influence with our Government here, respecting this matter. Further, that individuals of rank among you should use whatever means were in their power with their friends here belonging to our several parties, in order that all might lend their aid towards this Religious Reformation, in opposition to the Papacy, and that proper Toleration may be established. Without this needful aid in the influences referred to, my friends and their supporters think they will not be able to succeed, nor can they well commence their labours in the Cortes they say, without it, in consequence of the numerous and strong party opposed to Toleration. This point, the opponents think, and justly, is the Gordian knot, and which, if it be untied or cut, that is, should Intolerance be broken down, and Liberty in Religion be established, there would then be an end both of Popery and Despotism.

"In the view of this position of things, my dear friend, and taking into consideration, as I hope you do, and as the case requires, the ominous and visible movement of the plans of the North, the Pope, and Napoleon, against all liberty, and especially the blow which seems to be preparing on the part of despotical governments, against all those which are of a liberal kind, we here, myself and friends, expect from you and from all the good Christians of England, that you will all take a most active part in this concern, and will leave nothing undone to induce the Government of Her Britannic Majesty to exercise all possible vigilance in regard to the liberty of Spain and Portugal, and to protect them, and the dynasties that now rule those countries, and that they may be linked as it were with England. There is danger overhanging all the three, notwithstanding the forces and resources they may have. And in truth, we are already, I may say, invaded and assailed in the form of those whom we call friends and neighbours. Believe it, my friend, that the *coup d'etât* of Napoleon, and the attempted assassination of the Queen

of Spain, indicate one vast plan, and a deeply laid conspiracy against all that can be called Freedom, and all the constitutional dynasties of Europe. It is therefore of great consequence that England should take up high and imposing ground, and be the Guardian of Liberty for all Europe, and should raise her voice and say to all the despotic rulers of the Continent: 'Give liberty to your people in the formation of constitutional governments according as God commands, and conscience directs, and in conformity with the wisdom of the present age.' And say further to them, that if they do not act thus, you will be under the stern necessity of taking part against them, and in defence of those States that are free, and of your own nation also; a nation, let me say, where liberty is at home, and which cannot have its independence and freedom subdued by any country or conqueror, circumstances which, seem to be indicated by its insulation from others, its peculiar customs, and above all, the valour with which it has always defended itself, and preserved its independence and freedom.

"Here, at present, we are all in consternation on account of the strange occurrence in Madrid. The troops are in the attitude of war and prepared for action. All is commotion and terror, while suppressed murmurs and mysteries prevail. May God be our helper. Please tell all your friends the state we are in, that they may think of us, and for good."

From the *Patriota*.

Lisbon, 5th Jan., 1852.

THE CLERGY AND THE GOVERNMENT;

OR, THE

"POPE'S BULL," AND THE RETROGRESISTAS."

Behold them! See how they yield to their instinct of Retrogression! Those prophets "*á l'œil pále*," those miserable shells, those wandering mummies, who, scattered abroad amongst the rising generation, seek to infect it with their poisonous breath. What is the consequence? You will look for it in vain in their acts; they practise themselves to day, what they yesterday condemned in others; they will murmur to-morrow to see done what they themselves do to-day. They call themselves *Conservatives*, and

commence the career of their new political life in the midst of promising institutions, and they have destroyed them all, erecting on their ruins the gothic edifice of the middle ages. They say they *preserve*, but they *destroy* everything and turn their backs on all progressive society. When they are powerless, and feel that society wishes to lead them in the direction of progress, they give way, approve and clap their hands at the violent measures which the other tyrants employ. But if they can make use of them, then everything is upset. There burst the veins of the citizen, there burn the navies, the fields, and the cities! there stalks the angel of death, sent forth by their direction, poignard and torch in hand, to spread abroad with unsparing hand, widowhood and orphanage. The picture is not overdrawn, for those who remember history, well know what acts of bloodshed the conservative spirit, the infernal spirit of our days, has practised, even without noticing those deeds of which the present actors are the authors. It is always thus! On the eve of a great event, the conservative spirit, which is the tyranny of fear, the most cruel and loathsome, the least generous of all tyrannies, plunges the fratricidal dagger into the heart of society, crying aloud—"Kill all," as Pope Pius V. no said to his general of Saint Bartholomew, in France: "*Ammazzate subito qualunque vi sarà venuto alle mani.*" Kill all who may fall into your hands. On the day of the event, the conservative spirit vanishes and disappears from the face of the earth. Nothing so impossible as to catch sight of a conservative on the day of a nation's glory, But in the event being over, like the devouring worm which the genial rain has forced to enter into the depths of the earth, but which, as soon as the sun darts his rays on the surface, returns to it, pointing its mandible, and watching its opportunity in order, with the like instinct, to begin again the work of destruction. The conservative comes forth from his hiding-place of safety, with pallid cheek and depressed with fear, and when he can scarcely articulate a word, cries, Refrain, Refrain! for this is the destruction of order, the annihilation of society. The conservative spirit cannot face the spirit of progress, as the night bird is unable to look at the sun. Impotent to measure itself with it by means of the armour of faith, the conservative spirit exhausts itself in calumnies and intrigues, corrupts, bribes, and tries to lead and govern the stupid, the weak of intellect, and the perverse, and it is such as these that form the basis of its power. Notwithstanding, however, the incontestible evidence which history

furnishes against the conservation, you will invariably find them attribute to the progresistas all the calamities which befall a nation. The truth is, that all popular reforms are the offspring of the spirit of progress, and all have had one great origin, namely, the exhorbitant exactions of tyranny and despotism. The fact is, that all re-action is caused by the conservative spirit. It is also a truth, that all popular revolutions have been lost by too much generosity and forbearance. It is equally true, that all re-actions have been bathed in the blood of the enemy—in the blood of the people. Is there any one who can deny this? Let him do so frankly and distinctly. We are anxious to discuss the question. We distrust the "*Conservador*" and the "*Reform*," and all the conservative journals, whether they write from conviction, or from interested motives, it matters little. Let us now establish our doctrines. The men, who, taking advantage of their position, with their planets and satellites, railed against Antonio Cabral, they railed against all; and one of the questions by means of which they sought to establish a breach, was that shameful one of our patronage in the East, with the final result of which these men upbraided Costa Cabral as one who had ceded our rights to the usurpations of the Court of Rome. This did not cause us any surprise, for in every epoch the Court of Rome aspired to the dominion of our Colonies, and in them all there were amongst powerful nations those who could solicit the good graces of human infallibility, at the expense of the interests, the decorum, and the honour of nations. But that which was consistent and necessary was, that those who came to seat themselves on the ruins of the powerful, should not commit themselves by the practice of acts more humiliating and degrading than those with which they stigmatized their adversaries. We must take care that these men do not mystify the people, that they do not impose Faith upon us like a piece of merchandise; for we who believe in the faith of the holy religion of Jesus Christ, are taught by history, that it was the overthirsty Rabbis of modern pharisaism, which began to sow indifference amongst the people, by their anti-evangelical extortions, pretending to dispense heavenly grace in shameful traffic. Heaven for gold! There is nothing more revolting than this in the eyes of God, and of men of sense. The Bull of the Cruzade is either necessary or it is not, to the salvation of the soul. If it is necessary to possess it, it is also necessary that the decree of its institution should oblige all Portuguese to contribute their quota. A decree either

has the power of a law, or it has not: if it has, it ought to compel all, for to make a law to be obeyed only by those who choose to obey it, is like authorising scoundrels to play off their mystifications upon the ignorant. In a word, it is a king's duty to watch over the people, and the moment he is convinced that the Bull is a necessity of the soul, it would be wrong in him to leave to any one the question of deciding as to his own salvation or perdition, he must gain all or none. The Bull was considered, amongst us and other people, out of date, and contrary to the lights of progress; and it could serve no other purpose than as a means of drawing to Rome the gold of the people, extorted by fanatics. Viewed in this light, the Bull was opposed to the national interests, for it had for its object, the exportation of the gold of the nation to a foreign country, without any commercial advantage and without exchange, at least of produce imported, for money exported. If the Pope thinks it necessary to send us his blessing, let him dispense it in all christian charity, but let him not demand money: for thus said Christ, when he empowered his apostles to distribute his grace throughout the world:—"Freely ye have received, freely give." "Provide neither gold nor silver, nor brass in your purse." (Matt. x. 8, 9.) In constitutional governments, the dictatorship cannot exist, except in cases where an abeyance of the legislative bodies is forced by extraordinary circumstances. But as soon as these bodies are re-instated, and ready to exercise their functions, every dictatorial act must be held as a usurpation made by the executive on the legislature. The decree of the Bull is in this position, and the Courts ought to abolish it, not only for the reason given, but for others which we shall treat of. The question of the Bull, however insignificant they wish to make it appear, is one of the very highest importance, for it involves a grand point of policy. In it is implicated the dignity of the throne of the daughter of Don Pedro, the decorum and morality of the nation; it concerns the most respectable attributes of all the powers of the state; it includes the political economy of the nation, and all the ideas of progress won by the people at the expense of so much blood, and of so many sacrifices. There may be many who cannot see in the institution of the Bull so much weighty matters, we will, therefore, in another article, demonstrate it by the full force of evidence.

From the *Patriota*.

Lisbon, 7th Jan., 1852.

THE CLERGY AND THE GOVERNMENT;

OR

THE BULL AND THE HYPOCRITES.

"Il n'y a plus d'hypocrisie,
Lorsqu'il n'y a plus de vertu."—DE BEAUVAIS.

"When Virtue no longer exists in society there is no necessity for hypocrisy."—LOUROTE DE BEAUVAIS.

It is a fact, that when hypocrites affect a virtue and a piety which they are far from possessing, they make the sacrifice of rendering a homage to society, and do it the justice of not considering it to be corrupt, like themselves. Hypocrisy, in the time of the unfortunate Don Sebastian, was able, centuries ago, to precipitate this kingdom into a state the most abject and degrading in which a nation can be placed. The vacillating policy of the Court of Rome, seconding the plans of the Jesuits, contrived that the education of that prince should be entrusted to the infamous Luiz Gonçalves de Camara, whose saintly influence on the mind of the prince, bound him hand and foot, and prostrated him at the feet of the ecclesiastical monarch, the vicar of Christ, the Son of God, who, to teach his disciples humility and privation, said to them: "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." (Matt. viii. 20). In that epoch, a legate of the Pope interrogated Don Sebastian concerning the title he was most desirous of receiving from the Pope. Don Sebastian, instructed by his master Camara, answered him that the title of which he was most ambitious, was that of *most obedient* and *most submissive*, and his greatest wish was to kiss the sandals of the Holy Father. During this epoch, not so much was effected as many will imagine; but if we allow for the difference of the times, all will agree that this was not all that was done. The Duke of Bragança considered it derogatory to the dignity of the throne of his daughter, to allow the Court of Rome either profit or interference in the affairs of this kingdom. But now, a minister of state counsels the daughter of the same Duke of Bragança to

de cree the institution of the Bull, rendering the kingdom by this means tributary to the Pope, in the sum of more than a hundred thousand crowns, extorted from the poor, of whom there are so many in society. Thank God, the number of fools is infinite! If we should say to one of these hypocrites, "Thou art a retrogade," he would deny it, and say, "I am a man of sincerity and good faith, and desire the well-being of society;" but he is a pharasaical hypocrite, he is an infamous character. And could we not still prove, that this unhappy question of the Bull, is, in truth, a medium of political intrigue amongst the conservatives, who, repulsed in every place where common sense is to be found, descend, by this means, to canvass amongst the fanatical classes, on whom they wish to palm a measure that would throw society back for centuries. In France, where the kings styled themselves "most christian," that is, most christian of all, the Bull was always protested against, as an encroachment on the rights of the king, and an infringement on the liberty of the Gallican church. Had any one published a Bull there, he would have been declared guilty of the crime of high treason, and punished as a rebel. It is only necessary to analyze one of the Bulls which have been sent to this kingdom, in order to see how far the pretensions of the Vatican extend. We have before us a Bull of the time of Pope Leo XII. We will analyze some of its points, that our readers may see of what nature the present is, with which the minister of the realm has just saddled us. This Bull, as a pretext for collecting the gold of the believers, adduces the great expenses which had to be incurred in the maintenance of fortresses and armaments, &c., to enable them to propagate the gospel, and to keep possession of those conquests which have been made by the missionaries. The gospel, the law of meekness and peace, the law of love amongst men, s positively averse to the propagation of faith by the force of arms. To propagate faith by persuasion and example, was always what was taught by the Son of God to mankind. Here you have Christ's own words: "I will have mercy, and not sacrifice," (Matt. ix. 13.). Further, Where are *now* the armaments? Where the fortresses? Where the crusades. or conquests of the faith, for whose expenses it would be necessary to purchase a piece of stamped paper for 40 reis? The Bull alluded to, states, "That to all those who give 40 reis for this piece of paper, the fullest indulgence, and remission of all their sins is conceded." The Pope thus excluded from his favour all

those who either would not buy the Bull, or who were too poor to purchase it. In the former case, we see nothing in the refusal but an offence to that morality and charity established in the gospel; for was it not the same Christ who said, that he came not into the world for the sake of the good, but for the sake of sinners, to call them to repentance. As to the latter, we can only perceive the same scandal still more refined, Christ never rejected the company of the poor, nor did he consider them, on that account, unworthy of his grace. The Bull proclaims, "to those who shall pay the sum stipulated for it, the confessor shall have power to absolve them from all their sins, and crimes, and excesses, however heavy and enormous they may be." So that a villain might become a very scourge of society, might rob, assassinate, and commit every kind of crime and enormity, and, with a perfectly quiet conscience, might wait for the time when, for a trifling sum, he could purchase absolution for all this! The Bull also proclaims, "That in the event of any ecclesiastics committing abuses, such as taking possession of benefices, they were exonerated on paying the price required for the Bull, conceding to the church the half of the fruits acquired by their illicit conduct; or that such ecclesiastics might compound with the Commissary-general, until exonerated from the share which they ought to have given up to the church." In this manner the ecclesiastics were fully authorized to abuse their position, to extort from the people benefits which were not their due: and there stood the Pope, when the discovery of the robbery was made, ready to cry out, "*Quel che é fatto, é fatto!*" What is done, is done! This is what Pope Paul III. replied to the imposter Saavedra, who came to Portugal as a false nuncio, to establish the Inquisition in the time of Don John III. The Bull proclaims, "That, on the required sum being paid for the stamp, Catholics might compound with the Commissary-general, concerning articles illicitly obtained, and the half of all the legacies which might have been acquired by chicanery; and also regarding all ill-gotten spoil, whether by means of usury, or any other improper mode." Such a Bull as this would prove a heavenly balm to soothe the smarting wounds which remorse might inflict in the consciences of robbers, usurers, exactors, and extortioners, who, by its means, would continue holily authorized to practise all their talent and legerdemain. What a pity that some of our agents cannot lay hold of one of these! We here finish our analysis of the Bull in

question, because we think we have presented a sample so faithful and profitable, that by it our readers will be able to form an opinion of the rest. There is no doubt that we have fulfilled all that we promised, proving the question of the Bull to be a political one: and that the acceptance of it would overthrow all our public rights. 1st.—By establishing here a foreign jurisdiction, and one not admitted by our fundamental laws. 2nd.—By opening the door to all sorts of crimes, and attempts, even the most atrocious, such as robbery, extortion, peculation, rapine, usury, usurpation of property, &c., &c., from which any priest could absolve the delinquents induced to commit these crimes by the certainty of spiritual impunity. 3rd.—By rendering the kingdom tributary to the Court of Rome, added to a breach of the laws of political economy, in the exportation of our gold without any commercial advantage. 4th.—By destroying at one cast our religious independence, and annihilating the fruit of all our conquests resulting from progress. 5th.—By compromising the dignity of the throne of the daughter of Don Pedro, in having subscribed to the destruction of the good principles of morality, of law, and of justice, won by her august father, through many sacrifices and efforts, which hastened his death. We conclude then, recommending all men of good sense to ascertain beyond doubt, who amongst us is the *minister of the Bull*, in order to establish for him in history and tradition, a name equally honourable with that of Perez de Saavedra! bearing in mind the edifying fruits that are to be the result of so beautiful an institution!!

From the *Revolução de Setembro*.

Lisbon, 6th Jan., 1852.

ABJURATION AND BAPTISM OF TWO ENGLISH LADIES.

Admitting, amongst the principles of true liberty, the dogma of liberty of conscience, and that no one ought to be reproved for following the dictates of their own convictions, we cannot refrain from offering our congratulations to two young ladies, who, despising the tenets of a religion in which they could find no truth (for, in fact, it contains none), have hastened, generously, to follow the true faith of Jesus Christ. The ladies Donna Helena

Maria Winteler, and Donna Theresa Winteler, who. on the 19th of the present month, abjured the errors of Calvinism, and were conditionally baptised by the Rev. President of the English College, in his own church, had previously had a brilliant example of this sacred liberty of following their own convictions, in the instance of their sister, Donna Henriqueta Winteler, whose conversion, without any influence by persuasion from others, as some mistaken person has insinuated, but spontaneously, and from an intimate knowledge of the truth, we had the satisfaction to announce in the columns of this journal in the month of June last, a communication which we saw, with pleasure, repeated in other journals of this as well as foreign countries.

We come forward with these lines, to render our tribute of congratulation, not only to the two recently converted ladies, but to Catholicism itself, which, being the basis of true liberty, we rejoice to see is multiplying its conquests.

Dec. 20th, 1852.

EXTRACT FROM THE PAMPHLET ALLUDED TO, ON RELIGIOUS LIBERTY ABROAD.

"There is now in Lisbon a missionary, in connexion with 'The Foreign Aid Society' of this country, whose President is the Marquis of Cholmondeley, and of which are Vice-presidents,—The Duke of Manchester, the Marquis of Blandford, the Earl of Roden, the Earl of Gainsborough, the Earl Waldegrave, the Bishop of Cashel, Viscount Chelsea, the Earl of Shaftesbury, and J. C. Colquhoun, Esq. This mission has subsisted for many years, and has had considerable success. Many of the Portuguese have turned from their Romanism to Protestantism, and attend the services connected with this mission; and among these are several priests, and persons of considerable standing in the community. Hitherto, no successful opposition or hindrance to this work has happened. But in Lisbon, lately, as here and elsewhere, the Papacy is making great efforts to extend that system, and to put down all that opposes it. Under this influence severe decrees have recently been issued, with restrictions and threatenings. The public meetings of this mission have had to be suspended, as a consequence of those decrees, and the parties connected with the mission are in

constant danger of arrests and punishment for attending any such meetings as are connected with this mission, though of a more private nature; and as these parties cannot withhold from acting according to the truth of the gospel, but must meet and speak of it, and against the falseness of the Roman system, they are in continual danger of being brought into suffering on account of these meetings, and this mode of speaking: though all is conducted with every degree of prudence.

"The affairs and commotions, and persecutions, which occurred some years ago in Madeira, in respect to Dr. Kalley, have not long ago been published in the Lisbon newspapers, and for the evident purpose, as it would clearly seem, to stir up the authorities and the populace, to attack this mission, and act against its members, after the same manner as was done in Madeira.

"'To be forewarned is to be forearmed.' In the view of this maxim I have once, and again, in personal conference, intimated to your Lordship, that there was very great danger of having the whole scene of things that took place in Madeira, take place in Lisbon; nay, that there was nearly a certainty that such things would occur, and that the time for their occurrence was not very far off. Since I first communicated this notice to your Lordship, some time ago, means have been actively at work, and circumstances have occurred, which more than prove what is coming on, and the time seems now very near at hand.

"As already stated, papal aggressions are at work in Lisbon, as they are here, and Jesuitism is straining itself there for the recovery of all that has been lost to the system in Portugal. This Protestant mission is, of course, a great eye-sore to those parties, and therefore, to bring it down by fair or by foul means, by means direct and open, or concealed and insidious, is steadily kept in view. This Papal, Jesuitical influence has been at work in the cabinet, and has led to intolerant and vigorous restrictions on the press, in regard to everything done by these parties, (the Pope and Loyola), against whose doctrines and operations it is made a crime to print any censures or remarks whatever, and pains and penalties are assigned to him who will infringe these regulations and restrictions. Nay, to write anything, though it should not be printed, and further, even to be heard speaking against these Papal and Jesuitical measures, is also to be considered as involving the parties so acting in the imputed crime, and in the pains and penalties connected with the same.

"Further, I would repeat, there have recently been published in the newspapers in Lisbon, an account of all that took place in Dr. Kalley's case in Madeira; with the design, beyond all doubt, of preparing the people in Lisbon for acting a similar part as was then acted; and for the purpose of inciting them to renew those scenes of intolerance and wickedness.

"But, not only are the people or populace instructed in these things, and incited to imitate them; but also the authorities are tacitly informed, that they need not interfere in favour of justice and order, but rather that it will be more acceptable to the Government that they should allow things to go on, and that they might even encourage them. And, further still, the weak conduct of our British Government in the case of Dr. Kalley, amounting to a sort of approval of all these scenes, or, at the very least affording proof sufficient, that occur what might in tumults from this cause, the same would be easily passed over by the British Government, and, therefore, so far as it was concerned, and its wrath, and its power, all parties might be at ease — whether the Cabinet, the Jesuits, or the populace. Oh! it was an immense mistake, not to have *exacted* what was due by our Government, in Dr. Kalley's case; and it should have been done, more or less, in the manner described. Had we done so then, as justice, treaties, and our sovereign aid to that little country made it our duty to do—had we then done as we ought, we should now have had no business of this kind to engage our attention; or, if we had, it would have been very easily settled, checked, and avoided, by simply holding up the finger, and saying, 'Remember! Beware!'

"Through our past neglect and dereliction of duty to ourselves and the Portuguese, it will not be quite so easy to settle things now, as formerly it would. But settled they must be, for the letting out of water, as Solomon advertises, is a serious matter, and where an evil may end, which might have been stopped at its beginning, nobody can tell. If we allow such things to go on in Portugal, we may have them extended elsewhere; and, like the ramifications of a volcanic action, a large space of Europe may be incited against liberty and the truth.

"Now is the time to interfere powerfully, and set the subject and the danger at rest. It is quite in our power, I conceive, to do so. Let the authorities of Lisbon *know*, in the Cabinet and the magistracy, that that Constitution which was established there by British influence and

power, and which was afterwards re-established in the same way, when falling, that that Constitution *must be respected.*

"That Constitution is liberal, considering the country, and it was fully capable of protecting both Dr. Kalley as a foreigner, and the Portuguese who worshipped God with him. The same case, exactly, is now on hand in Lisbon, except that the foreigner in question is not an Englishman. Dr. Gomez, the missionary in Lisbon, who stands in immediate need of our help, is a Spaniard. But that makes no difference in the case, so far as the faithful fulfilment of the Constitution is concerned.

"The Constitution runs thus :—'The Catholic, Apostolic, Roman Religion, shall continue to be the Religion of the Kingdom. All other Religions shall be permitted to foreigners, as their domestic or particular worship, in houses destined for the purpose, but without any appearance externally of a temple.' Here full liberty for religious worship, in any form, is conceded to all foreigners, and in houses built or destined for the purpose, but so that they do not look on the outside like temples, or say, Roman Catholic Churches. Dr. Kalley, therefore, was fairly within the law, and so is Dr. Gomez. The former *should* have been protected, the latter *ought.*

"But what of the *Portuguese* in Madeira, who attended in Dr. Kalley's un-exterior temple place of meeting? And what of the Portuguese who now assemble in worship with Dr. Gomez? Why, those were, and these are, in like manner, also under the protection of the Constitution in the case in hand.

"The Article of the Constitution says, that the Roman Catholic Apostolic Religion is the Religion of the kingdom. But that wording or meaning does not say that every individual Portuguese must be of this religion. It does not *forbid him* to be of another, nor to meet with foreigners. In illustration of this, I am reminded of the noble saying of a Spaniard. When in Bogotá, in the beginning of the year 1825, we held a large meeting in the Dominican Convent of that city, for the purpose of forming a Bible Society there. On the question being mooted, or moved, by an individual present, as to the propriety of our so meeting, without having a previous leave given us by the government so to meet,—upon this question being put, Mr. Miranda—a son of the well known General of that name—rose up nobly and boldly (I think I see him now), and said, that we had perfect liberty to assemble

there, and do every thing in that work, or otherwise, which the Constitution and laws *did not forbid.*

"Let it not be thought that I have given too much latitude, or explained too liberally, and favourably for my case, the portion of the Constitution here quoted. There is another Article in this same Constitution which fully bears me out. It is the Article 145, section 4, which says, '*No one can be persecuted on account of religion* whilst he respects that of the State, and offends not in public morals.'

"Further, and in full confirmation of this view of the case, I would say, that Dr. Gomez's meetings and doctrines, and practices, have been not only knowingly permitted by the authorities in the Government at Lisbon, but have been literally sanctioned by them, in the openest manner.

"In 1836, Dr. Gomez visited London, where he was received formally into the Church of England, and as in priest's orders, by the Bishop of London, and appointed as their missionary, by the Society above-mentioned, though then under a different name. On his return to Lisbon, towards the end of that year, and recommencing his labours, he was encouraged with much success, great numbers flocking to his meeting, until there was not room for all, even on the stairs. This, of course, excited against him the high church, high tory, and Jesuit party; and in consequence, he was, with true Jesuitism, represented to the Minister of Justice, who then was Manuel Lopez Vieira de Castro, as being a suspicious person, as opposed to the Constitution, and a friend and favourer of Don Miguel, and his rebel party. The minister inconsiderately listened, as many ministers before him have done to Jesuits, and believed these accusations. Under this impression, he issued a decree against Gomez and his religious services.

"This was immediately met by a powerful reply from the pen of Gomez, and published, the following day, in one of the newspapers of widest circulation. And this, his defence, was supported by many personal friends he had among the liberal party. The effect of this reply and of this support was, that the minister saw he had been deceived by the adverse party; and he forthwith, with *nobleness of character*, and well corresponding to the minister of *Justice*, endeavoured to undo the evil which his decree had produced. And this he did by himself personally attending Dr. Gomez's meeting, and witnessing and approving of his religious services. He also took

with him the Intendent, or Lord Chamberlain of the palace, Don Francisco Soares Caldeira, who was so struck and pleased with all, that at the close of the services, and in the hearing of all present, he expressed his wish that there might be many such pulpits and services in the country.

"On the Sunday following this, the concourse at the meeting was great, and among those present, were some of the public functionaries, and two Deputies of the Cortes. Whilst the congregation was retiring, a voice was heard aloud, saying, 'This is the place were we Portuguese should attend, and not only to hear but *to learn*. On the attention being turned to the spot whence the voice came, it was found to be from a member of the Cortes, and a gentleman distinguished as a literary character.

"And what did these distinguished persons hear on the occasion of their attendance at these services? Did this *minister of Christ* mince the doctrines of the Gospel in their presence, and speak as if Protestantism and Romanism were one? No: he spoke out the truths of salvation. In a document before me, in treating on this occasion, he says, 'It was a subject of true thanksgiving to me to hear what these and others present said, in respect to the matters treated of in my sermon, which were concerning our salvation obtained through faith in the sacrifice made on the cross by Jesus our Divine Redeemer, and against the vain, impious, sacrilegious, heretical, blasphemous, and idolatrous sacrifice of the mass, as taught in the Church of Rome, and which is contrary to the faith and the practice of the apostles, and of the whole church until the fifth century.'

"These indications of approbation on the part of the Minister of Justice, and other high characters in authority, were followed up by the open, avowed protection and guarantee of the government. An occasion soon occurred, which fully illustrated this protection and guarantee. The Jesuitical party were, of course, highly disconcerted with their failure in deceiving the Minister of Justice; finding themselves taken in their own craftiness, and being made instrumental in promoting that which they purposed to destroy. When the Jews failed in their open attempts against Paul, forty of them combined together to kill him. Something like this took place here: for in the course of a month after the things above stated, about sixty persons combined together thus to treat Dr. Gomez, and they assembled themselves to do so, at the time of one of his

Sunday-evening meetings. Intimation was instantly sent to the chief officer of police, concerning this conspiration. The immediate result was, that the commandant of the municipal guard appeared himself on the spot, and accompanied by forty soldiers. The same Minister of Justice above-mentioned, and greatly to his credit, appeared there also. The soldiers were ordered to repel the assassins, as they attempted to enter, and to seize and carry them to prison. The result of these prompt measures and exemplary punishment was, that 'none were found afterwards' (in the words of the document before me) 'to molest or disturb us in our worship.'

"The happy result of these measures was, too, of a permanent nature, and from that time to this, everything has gone on smoothly; Dr. Gomez still holding forth the truth, and preaching down error, yet unmolested in his operations.

"But the wave of opposition is now returning, and is a part of that wave from Rome, that is sweeping over France, Spain, Austria, and Italy, and is come, as we see, to Portugal, and has even reached, and very visibly, our own favoured land. But shall it not be arrested *here?* be repelled from our land and shores, and be driven too from other lands, as much as we possibly can do it, and we can do much if we *will*. Shall we not make this wide aggression, and by means of our repression, the instrument and the means, which Providence has placed in our hands, for *fully* liberating ourselves, and liberating others, as far as possible, from this destructive wave of a combined Romanism and Despotism?

"I have given these details in Dr. Gomez's case, as they serve to shew us what ought now to be done by the government of Portugal, and following up the noble example here noticed. I have given them, too, at once to take away all excuses about inability to keep things right in the matter in question, as the pattern for proper action is here detailed, and needs only to be imitated, if required.

"Under all the circumstances, then, of this case, it would seem that no time should be lost in sending out clear, full, and strong instructions to our minister at the court of Lisbon, Sir Hamilton Seymour, desiring him to say, that it is the particular wish of this country, that Dr. Gomez and his friends should be respected, and should enjoy full protection: as such conduct towards him and them is in full consonance with the letter, and with the spirit of the Portuguese constitution, to the establishment

and confirmation of which, this country has so largely contributed. The Portuguese Government should, moreover, be reminded of former deliverances and protections afforded to it by this country. Nor, in case of need, would it be amiss to say, in addition to the above, that this Government will withdraw its alliance and countenance from the Government, should our just wishes not be duly acceded to; and it might also be suggested, that the withdrawal of this alliance-relationship might be followed by other measures akin to the same; and that the result of all this might be, the full obtainment of our wishes through the hands of others who better understood the Constitution of this country, and our wish to aid others in obtaining blessings similar to those we enjoy, the great bases of which are *true and full religious and civil liberty*. All this, and more, Cromwell would have done; nor would he have abated a jot, nor would he have waited to be cajoled; and all he had asked he would have obtained. The present are not times for trifling on these points.

"*We are*, or ought to be, the champions for true freedom in all its extent. The champions of darkness and despotism are not idle nor fearful, but bold and pushing, and we should not be out-generaled by them."

Foreign Office,
Sir, 22nd March, 1851.

I am directed by Viscount Palmerston to acknowledge the receipt of your letter of the 24th ultimo; and I am to acquaint you, in reply, that his Lordship has caused a despatch to be addressed to Sir Hamilton Seymour, Her Majesty's Minister at Lisbon, introducing to him Dr. Gomez, and stating that although as Dr. Gomez is not a British subject, Lord Palmerston cannot instruct Sir Hamilton Seymour to afford him the same official protection to which he would be entitled if he were a British subject; yet nevertheless, as Dr. Gomez is employed by a British Society and is represented as being a highly respectable person, Sir Hamilton Seymour will give him such countenance and unofficial support as Sir Hamilton Seymour may properly be able to afford him.

I am, Sir,
Your most obedient humble servant,
STANLEY OF ALDERLEY.

Rev. Dr. Thomson,
16, Harpur Street, Red Lion Square.

"REPORT of Dr, Vincent Gomez, to the Honourable Foreign Aid Society, respecting his evangelical labours in the Portuguese Mission at Lisbon, for the Quarter commencing 19th Nov., 1851, and closing on the 19th Feb., 1852:—

"From November 20th to 30th, 8 visits were paid by me to my flock in their own houses, and 31 persons of my flock called on me. One meeting was held in the chapel, and one in the house of one of our party. In the former case, the services consisted, in the first place, of reading portions of the Liturgy; then a chapter from the Old Testament, and one from the New Testament; then Prayer, followed by a Sermon from Nehemiah ii, 17, 'Come and let us build up the wall of Jerusalem, that we be no more a reproach.' At the close of the Sermon, Prayer was offered up for the restoration of the Christian Church, from the ruinous condition into which it has been brought by the errors of Popery.

"The services in the second case, consisted in reading two chapters from the Bible, and in delivering a Discourse on Luke xvii, 10: 'When ye shall have done all these things, &c.' This was followed by Prayer, and confessing our insufficiency either to will or to do anything meritorious in ourselves.

"In the month of December, 51 visits were made by me, and 60 to me. Two services were held in the chapel, and two in the houses of my flock. They consisted of the Liturgy and the reading of the Scriptures, as above mentioned, in the chapel, and two Sermons: the first from Luke, xvii, 19: 'Thy faith hath made thee whole.' The second Sermon was from Heb. viii. 4: 'If he (Christ) were on earth, he should not be a priest.' The two Discourses in the houses of my flock, were from Ezekiel, xviii, 20: 'The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son.'; and from Amos ix, 8: "Behold the eyes of the Lord are upon the sinful kingdom.' Closed with Prayer.

"In the month of January, 44 visits were made by me, and 56 to me. Four services were held, two of them in the chapel, and two in the houses of my flock. In the chapel, the Liturgy and the Scriptures, as above; two Sermons, the first on Hosea vii, 6: 'But they like men have transgressed my covenant.' The second from Psalm xix, 7: 'The testimony of the Lord is sure, making wise the simple.' In the houses of my flock, after the Liturgy

and reading as above, Discourses were delivered from Lament. iii, 40: 'Let us search and try our ways, and turn again to the Lord.' The second discourse from Job iv, 7: 'When were the righteous cut off?' Closed with Prayer.

"From 1st to 19th February, 39 visits were made by me, and 28 received. One service was held in the chapel, and two in the houses of my flock. In the chapel the services were as above, in reading the Liturgy and the Scriptures. The Sermon from Jer. li, 9: 'We would have healed Babylon [Rome,] but she is not healed.' In the houses of my flock, the Discourses were, the first, from Job x, 20, 21, 22: 'Are not my days few, &c.' The second from Hosea iv, 1, 2: 'The Lord hath a controversy, &c.'

"In the Quarter, 142 visits have been made by me, to my flock, and 175 received from them; 13 Services have been held: 6 Sermons delivered in the chapel, and 7 Discourses in private houses.

"The number of persons attending these services during the Quarter, is 513.

"The Scriptures have been read, during the same period, in the chapel, and in private houses, on 207 occasions.

"Portions of the Scriptures have been sold to eight parties, and given gratis to seventeen. The Religious Tracts distributed are 113."

Extract from the Observations appended to the above Report.

"I spoke also to the Deputies respecting the great advantages which would arise from having a college established in this city. It would be desirable, I said, that this should be essentially an *English* college, and that it should be arranged on a plan of study and discipline, internal and external, that should lead our Portuguese youth in the paths of Reform. Of this college, I observed, my long known and highly respected friend, the Prior of St. Vincent, might be one of the Professors, or Lecturer on Moral and Rational Philosophy. Of this gentleman I spoke to you in my former Reports, and he is personally known to Dr. Thomson, from his having met with him

in my house, together with the Prior of St. Engracia, and others of my flock,

"Finally, I would close my Report to the Society by saying, *I sleep not.* But at the same time I walk with all *stillness;* and in the view of the present critical circumstances of this country, and of Europe, I work with all careful wisdom and imperceptibility, yet am enabled to do what perhaps would be thought very unlikely, and hardly possible or credible. Nevertheless, I hope in God that the proper results will appear in due time, when it shall please Him to bring my poor labours to the full light.

"In order to this effect, and in conclusion, I beg that all my beloved brethren in Christ Jesus would have the goodness to redouble their Christian friendship towards me in fervent prayer to God and our Lord Jesus Christ, on my behalf. In the meantime, my prayer for you is, that God would pour out his Spirit richly upon you all, and that your Christian zeal may be warmed and animated, that so this precious vineyard may be watered by you abundantly, that the heart of its poor and distressed Pastor may be somewhat comforted, and the work be extended under his hand, according to your earnest desires, and in accordance with the need of this quarter, that thus the glory of the Lord may be seen in the overcoming of the difficulties which assail us, and that God may be in us and by us, all in all, both in respect to this life and that which is to come."

In the view of the statements made at the commencement of this tract, and the documents given in succession, the writer would, in drawing to a close, recommend, and very earnestly, this mission in Lisbon, to the attention, the prayers, and the support of his Christian brethren, in this highly favoured country. Long has he been labouring, he might say, single-handed, for this missionary station, and all the wide uncultivated fields connected with it, over Portugal and Spain,

and in the American regions allied to them, in languages, religion and darkness. His hands are already well-nigh tired, and about to drop; and they must drop, unless some kind friends come to his relief, to raise up his hands which hang down, and lift them up in prayer and exertions. May God raise up such friends, and speedily and numerously. He confesses that he is not without hope that this will be the case, encouraged as he has been by the good effects of his Appeal, made in the February number of *Evangelical Christendom*. In the number of the same Journal for April, will be found a very brief article, noticing that success, and thanking those who have encouraged him; and, at the same time, giving notice of this tract, mentioning its private circulation, and his readiness to send it to all who may write to him for it. If he fail to excite public interest, for the carrying on, and extending of this work, through the present attempt, he will despair of the success of any further measures, and will be discouraged from trying them. To God, then, must he commit his case, and all this concern, for *future* years, when He shall be pleased to revive this his work, and prosper it, and through *other and fitter hands* than those now toiling in it. He will, however, meanwhile, redouble his prayers, in frequency and in earnestness, that the foreboded case may not happen, but that, on the contrary, this work may prosper, and beyond all we can well hope for. Let every reader of this tract join with the writer in these his supplications unto God, for his Spirit to be poured out on us in respect to this work, that we may take it up in good earnest, and in wisdom and power carry it onward, and to a blessed consummation, to the glory of God, and to the eternal blessedness of many souls.

Of the several sections of our British church, it is the church of England, and its evangelical sub-section, that ought to take up this mission, because Dr. Gomez is of that Church, and of that sub-division. Not long after the writer returned from Portugal, he endeavoured to interest some high authorities in this work. He had, by special appointment, an interview, for this end, with the Archbishop of Canterbury, in the first instance; then, a similar interview afterwards with the Bishop of London, to whom his Grace referred the case; and subsequently with the Bishop of Gibraltar, when he was in this country. He set before each of these high parties the importance of this mission, the need it stood in of support, in order to maintain its ground, and of encouragement, to enable it to go forward and be enlarged, both in the Peninsula and over the Western Hemisphere. He particularly set before them, as a part of this work, and an important one, the establishment of an English College, such as that mentioned in the tract. To all these representations, recommendations, and appeals, he received for answer, Nay, nay, we have no funds, we cannot extend the work, sustain it, nor even enter upon it at all.

But Dr. Gomez, though nominally of the church of England, may rather be considered as belonging to the Evangelical Alliance, forming our combined *British Church*. Whilst, therefore, the writer has used every means to excite in his favour his own immediate communion, he would, at the same time, commend him and his work to the whole family of God among us. Let us all combine to sustain and extend this mission. Hoping that this will be the case, it is here indicated, in so many particulars, what we ought to make efforts to perform.

First:—Endeavours should be made to give more adequate support to the missionary now labouring in this field, that his family may be comfortable, and that he may be able, in some slender degree, at least, to show a little hospitality to the members of his flock, as occasions may offer, and which he is precluded from doing at present. The writer feels very thankful to the Foreign Aid Society, for what it has done for the sustainment, so far, of this mission; and he knows that his friends there will forgive his rallyings of them, in his warmth, in favour of this mission and missionary. He sees better reasons, he would say, than he did, for this Society not extending their yearly allowance. And in truth, he would rather have the additional supply from other quarters, in order that more parties might be engaged in this work, thus giving increased interest in it, and procuring more prayers on its behalf.

Secondly:—The Evangelical Priests connected with this mission should be emancipated, and employed in promoting the Gospel, as Gomez is.

Thirdly:—This mission-work should be extended over Portugal, into Spain, and then into the Brazils, and South America generally.

Fourthly:—The college in question ought, by all means, to be established. We have lost ground in this, but still it is not now too late. There is every reason to believe that such a college would soon support itself; and it would not only greatly aid the mission work, but would prove of great general utility, in diffusing sound and extended learning over the country, and in combination with our English language and literature, and with all our English liberty, religious and civil.

Fifthly:—The great point of religious liberty, which now hangs in the scale with dead weights against it, should be made the subject of our

deepest concern, engaging our prayers with all warmth and perseverance, and our every exertion, according as means may be within our reach respectively. Whatever influence any one who reads this tract may have in high quarters here, and in the highest, should be employed, as well as the influence individuals may have on their friends in Lisbon. All this is indicated and wished for by the parties immediately engaged in this struggle. Let us not be a broken reed to them, but a true staff of support and strength.

The establishment of religious liberty in Portugal, would soon lead to the same in Spain, as that country would, before long, be ashamed of being behind so inferior a kingdom in extent as Portugal, in any good policy corresponding to the present advanced state of society Nothing, perhaps, would move Spain like this.

Sixthly : — The religious Magazine, in the Spanish language, should be sustained ; and it would be very desirable, also, to have it rendered into Portuguese, and published in Lisbon, for the use of Portugal and the Brazils.

This tract is now cast upon the waters, according to Solomon's directions, or, rather, those of one greater than Solomon, even of Him, who, finding his poor disciples had been toiling all the long night, and had taken nothing, said, "Cast the net on the right side of the ship, and ye shall find." *And they did find*, and more than they would have ventured to ask for, or even thought of. So may it be in the present case, and to God shall be the glory.

London, April, 1852.

S. Straker, Printer, 80, Bishopsgate-street Within.

APPENDIX.

Extract from the Report of Dr. Gomez, made to the Foreign Aid Society, for the Quarter ending the 19th of May, 1852.

"I have the satisfaction of communicating to the Society, and to all true christians who interest themselves in this Portuguese Mission, that God has been pleased to convert to the pure faith of his Beloved Son our Redeemer, by means of the sovereign influence of his divine word, passing through my lips, twenty-four persons, of whom twenty-three are Portuguese, and one is a Spaniard, the whole belonging to four respectable families. These conversions have been made through the readings and further illustrations of the sermons I have preached during the quarter.

I have the pleasure also of stating, that during the time of two of these conversions, and whilst I was reading to the parties the sermons before-mentioned, there were present two English gentlemen who are well-known, namely, Mr. John Candler, of Chelmsford, and Mr. Robert Were Fox, of Falmouth, both of whom belong to the Society of Friends. These gentlemen had previously favoured me with a visit, and had presented me with some books on the part of Mr. Benjamin Wiffen, of Mount Pleasant, near Woburn, also belonging to that body. Afterwards, these same parties did me the honour to attend our services in the chapel on the 18th of April last, and accompanied by Miss Fox, daughter of Mr. Fox before-mentioned, when they observed with their own eyes, not only the numerous congregation that was assembled in the chapel, but also heard the public testimonies which, at the close of the services, were given by the members of my flock in favour of the statements I had made against the impious worship of images, and which I had grounded on the 8th verse of the 42nd chapter

of Isaiah, and on various other passages of Scripture. At the further reading of this sermon, and the inculcation of the doctrines contained in it, drawn from the Scriptures, the same two gentlemen were present on the following day, the 19th, when I was instructing various members of my flock in my own house. They had paid me this additional visit in order to bring me some other books, and to ask me to allow one of my sons to go with them to act as interpreter.

The conversion of the twenty-four persons beforementioned is owing, in a great measure, to their becoming completely undeceived in regard to the fatal and impious idolatry in which they had formerly lived for so many years, and deceived as they had been by the satellites of Antichrist, and through the bad education they had received from their parents.

I would hope in God that this blessed occurrence, in the conversions thus stated, will produce, in the pious minds of the worthy brethren who compose our Society, that christian joy which is so natural and suitable in every good christian, on the obtaining of such glorious triumphs for our most holy faith, and the word of life of our Adorable Redeemer. In viewing the same, I would hope that the Society will be convinced of the importance of this Portuguese Mission, and that they will join with me in congratulations, in that the Society has been so greatly instrumental in these happy results in favour of the great cause of the Reformation; and in results which are for the salvation and glory of those precious souls, for the honour of christian England, and of our society in particular, for the honour and glory of the pure truth of the Divine High Priest, the Lord Jesus Christ, and which tend to the deep dishonour and infamy of false and odious Popery, the moral plague of mankind.

For my own part, I labour to do all I can, as far as my limited means will enable me, in favour of this great work, and as far as the critical circumstances in which we are placed here will permit.

I conclude by saying to the Society, that in the present threatening aspect of the political horizon all over Europe, it is our duty, and the duty of every true christian, to implore a mitigation of the just wrath of God, beseeching him together with one voice, that he would destroy every scheme of iniquity formed by Satan against the progressive extension of the pure truth of his Blessed Son, and against the just cause of mankind.

Extract from the Quarterly Report of Dr. Gomez, ending 18th August, 1852:—

"This mission, blessed be God, goes on prosperously, advancing beyond expectation in the spirit and fervour manifested by the disciples in respect to an increased knowledge, and deeper impressions of the great truths which have been brought before them, and which they have embraced with interest and satisfaction. Great zeal is shown by our people in favour of our religious services held in the Chapel. Many of them also use diligent means to bring to the knowledge of the truth, and the adoption of our reformation cause, not only their own relations, but likewise all their neighbours and friends. They go from house to house as Missionaries, with the sole object of starting some religious topic, and bearing upon the points of controversy which they have heard me handle, and which they have studied, and feel confirmed in from their own reading of the Holy Scriptures in private. They have urged upon their friends the important matters in question, so as to convince them of the truth, and convert them from the error of their ways. Having thus succeeded, they bring to the Chapel with inexpressible satisfaction those whom they have thus benefited, in order that they may hear my instructions, and be more firmly established in the truth. The parties thus brought become forthwith effective members of our congregation. A circumstance of this kind occurred here last Sunday, the 15th instant. I had on that day the great satisfaction of seeing enter the Chapel whilst the first chapter of the Bible was being read, one of the twenty-four converts mentioned in my former Report, accompanied by his wife, by two friends, and also a gentleman of great respectability, all of whom had been converted from Popish errors, and made to see the manifest advantages afforded to every individual in favour of the salvation of his soul by means of the Reformed Faith. This act and its effects as the work of this late convert, and coming before me at the moment we were engaged in our worship, affected me, I confess, so strongly, that I could with difficulty refrain from tears during all the time our service continued. Still greater, however was my satisfaction and surprise when at the close of the sermon I heard one of this party say, for himself and the others, and in a firm tone, accompanied with energy of expression, and in the presence of all the congregation.—'Sir, to all you have said no other reply can be made but silently and

fully to receive these truths, or be lost. For ourselves we cannot but praise God for the singular favour he has vouchsafed to us in moving the heart of our friend here [the new convert referred to,] to exhort us to come here that we might have brought before us those truths which we had never heard before, nor ever expected to hear. We shall therefore esteem it as a particular favour if you will give us leave to come here constantly that we may learn more of these things. We further beg you to extend your kindness in allowing us to bring our families with us, which we propose to do next Sunday, that they also may hear what we have heard.'

I have frankly stated these circumstances to you, my dear friends, whose hearts I know to be affected with true piety, and who earnestly desire the salvation of souls, and the honour and glory of our Redeemer's cause. There are few, I trust, who will read these notices without being deeply affected by them, and as I feel myself to be whilst I am penning them for your perusal. And if this heavenly scene here related is duly dwelt upon, as it ought to be by those christians who may hear of the same, their hearts will be moved, it is hoped, in favour of this important mission, and be impressed with strong desires to continue it and to extend it.

I would conclude, by earnestly entreating all the worthy persons who compose this society, and all others who take an interest in this mission, that they would fervently pray to God on its behalf, beseeching him that I may be guided in judgment so as properly to expound the sublime doctrines of the Gospel, and that he would powerfully influence by his Spirit the various parties that have been mentioned in order that they may more and more understand the truths of the Gospel, and not in the wisdom of man, but in the power of God."

Extract from the Quarterly Report of Dr. Gomez, ending 19th November, 1852:—

"I have the satisfaction of stating to our respectable society, that God has been pleased to shower down his blessings on this our mission here, in such a manner, that in the short period of eighty days, there have been united to our congregation nearly the entire of ten families, making altogether fifty persons. Of this number are twenty of a very respectable class, on account of their advanced age, their literary standing, and the honourable

employments in which they are engaged. Among them is one major of artillery, another of the same rank in the infantry, both about sixty years old: six officers of the army, and an able surgeon of the province of Minio, but now resident in this city. The conversion of this last-mentioned individual was accompanied with what I might well call, enthusiastic feelings. He has not ceased to read the sermons which I preached, ever since his conversion now more than two months ago, and confesses day after day that he finds himself more and more astonished at observing my doctrines, as he could not have believed, he says, that there was such pure faith in Christ among the Protestants, and that there were such great errors and superstitions in the Roman religion. He said to me, in the presence of a gentleman employed in the Ordnance Office of this city, who was then paying me a visit, that the doctrines and proofs which he found brought out in any one of my sermons were so clear and so convincing, that they were quite sufficient of themselves to excite in the heart of the most fanatical Roman Catholic a mortal hatred to Popery, and to inspire him with an ardent desire to embrace the Reformed Faith. This declaration on his part could not but afford me, as may be well supposed, a very great degree of satisfaction, and this was increased by observing the warm enthusiasm evident in his countenance when making these statements. He further gave me to understand, after the most distinct manner, the horror he now felt respecting the Popish system; and what was still more satisfactory, his deep repentance for having followed this system for so many years, and with such danger to his salvation. All these feelings were seen to be still more sensibly confirmed in the most manifest conversion of this gentleman's brother. This was brought about, under Divine influence, by his exertions, and the perusal of my sermons. His brother is about twenty-six years of age, and he presented him to me in the chapel a few days after he had experienced this change. At the time he entered I was in the act of reading my text, taken from Exodus xxviii, 30, in the two words *Doctrine* and *Truth* [Urim and Thummim]. The principal object which I proposed to myself in this sermon, and endeavoured to unfold to my flock, grounded on these two words, was, in the first place, to show for what purpose God had commanded Aaron the high priest, and all his successors, to have engraved on the breastplate these two words, and that they should have them always hung from their shoulders. This was, I

observed, that he should always have them in his memory, and might ever remember that God would not permit him to teach anything to the people but the pure *Doctrine* and *Truth*, which he himself had revealed, and that he should never on any account teach the corrupted Doctrines of any man whatever, and still less the dreams and ravings of Idolatry and Superstition which many false Prophets and Sages were in the habit of inculcating. In the second place, I endeavoured to show how great were the abuses which the high priest Aaron and many other high priests in the Jewish Church, and also in the Christian Church, had made, and were making, in respect to this commandment and remembrancer which the Lord had given of not preaching nor teaching any doctrine whatever to the people which was not absolutely conformable to his Divine word. I then shewed to my congregation in the course of my sermon, sustained by the testimonies of scripture and historical facts of the clearest and most convincing nature, how their Priests had preached and taught, in the name of the Pope, the doctrine of devils, as the Apostle says, instead of this doctrine of God. Finally, I shewed, in the closing of my sermon, the vast difference there was, and contradiction, between the doctrines and commandments that the Popes had taught as the faith, and those doctrines which God had revealed. I shewed also to my hearers, the very great danger of perdition in which all were who followed these Popish doctrines, and did not embrace the living faith, for the salvation of our souls, which was taught, and now is, by our Lord Jesus Christ, the only Master and Infallible High Priest. The result of this sermon was, that at the close of it, the aforementioned brother of the surgeon, left his seat, and came up to me, and embraced me with the greatest warmth, and then said in the distinct hearing of all the congregation as follows:—'Sir, I have heard enough. Your sermons which my brother read to me, the wise and fraternal reflections which he afterwards made in respect to the weight and force of your doctrines, and lastly what I have now heard from your own lips at the present time in the sermon of this evening, are more than sufficient to convince me of the monstrous nature of the ravings and horrible iniquities of the Pope, and of all those false pastors bearing the name of Catholics, and of the just reasons which there are, and which I ought now to perceive, from what you have set before us, for abandoning and execrating them without delay. Wherefore I beg of you very earnestly

to count me among the number of your favoured flock.' How great, was the joy I felt in that happy moment, I leave to be supposed by my pious brethren who compose our society.

"The truth is, that the circulation and reading of this sermon, and of another which I preached, which is now going from hand to hand, upon the words, God is mighty in Strength and Wisdom, that there have been converted, and added to us, fifty-three persons. And I am also given to understand that, through the grace of God, we may expect the conversion of two other very respectable families, and one of them is a Spanish family.

"The plan adopted of reading and expounding the Scriptures from house to house of my flock has produced a glorious effect, inasmuch as it has brought people to our chapel, who, without this means, most probably would never have come to us. Some of them would have kept aloof from ignorance of the doctrines taught by Protestants, and from suspicion that they were contrary to the pure faith of Christ, and from an idea that solely the Roman Church taught these. Others would have kept away from shame to come to our meeting, having nobody to introduce them to us.

"But the case of our flock is, that we have only sixteen Bibles for the whole, and these are very old and worn ones, as they have been in use for more than sixteen years. It is therefore, I might say, a case of absolute necessity that the society should procure for us from the Bible Society some fifty Bibles, and that they should be forwarded to us, with as little delay as possible. In truth, and as I have already said to the Society in several of my reports, it is very observable, and little creditable to us, to see assembled a congregation of from thirty to forty and upwards of the members of my flock, and that we should be seen to give Bibles to some whilst we withhold them from others, thus leading to the supposition that we make distinctions and give preferences, a circumstance calculated to produce envyings and even resentments against me, and hence that they should decline to come to our chapel, and should say, 'What a mission is this, which has not got Bibles that every one might see what was preached to them, and is this in conformity with the teaching of Scripture?' In order therefore to avoid all such suppositions, it would be a great satisfaction to all of us if the Society would obtain for us the supply of

Bibles wanted for our Chapel, in the first instance, and also for sales and for gratuitous distribution to the poor.

At this very moment whilst I am engaged in writing this Report, there have come to visit me, not together but each for himself, one of those lately converted, and the gentleman to whom I referred above as a surgeon, and whose name is Cruz [Cross], and who was the means of converting his brother by reading to him my sermons. I seized the opportunity of reading to him what I had just written to the Society about him, as above narrated, and had the satisfaction of hearing him say in return,—'That he felt himself much honoured by my informing the Society about his gracious conversion, and that of his brother, and added, that it would be a favour done to him were I to publish it in all the world, as there could be no evil or dishonour to himself or to any one else in making known that he had embraced the Cross of Christ, and had taken it up in the love of it, and cleaved to that greatest of all truths founded on it which brings salvation to the soul. What effect this confirmation of his conversion would naturally have upon me, I leave the members of the Society to judge, especially considering the fervour with which he spoke on the subject.

Since our heavy afflictions receive some alleviation by making them known to our friends, the members of the Society perhaps, in the kindly considerations with which they are pleased to regard my labours, and whose attentions I shall always remember, will allow me to remind them that so heavy were my trials at the time these conversions were made, and such is the effect these troubles have had upon my health, that I greatly fear that my life will not be much longer continued to me, unless God is pleased to come to my help, and give me new strength. I therefore beg leave to request all of you, my dear Brethren, to pray to God for me, that he may look down upon me in his great compassion, in order that I may be spared. and be strengthened to carry forward the blessed cause of his Son Jesus Christ in this place, and which has already had such fruits in the salvation of souls."

In the three Reports given in this Appendix, for their three several Quarters, together with the Reports inserted on pages 42—44, a pretty full view is exhibited of this important Lisbon Mission. It may be observed, that each of these three latter Reports contains, besides what is here given, a statement of all the visits paid and received by the Missionary, the number of Meetings held, public and private, the nature of the several services, the Sermons preached, with the texts, &c., as is given at pages 42, 43. But they are here omitted to save room, and because there is a great similarity in these statements from one quarter to another. The statement given at pages 42, 43, shows the order, diligence, and laboriousness of the missionary. The other portions of the first Report given, and the extracts from the three others, show how greatly blessed his labours are, and indicate a work truly of a primitive character. There are here satisfactory manifestations of the finger and hand of God in this Mission, and where these are seen, our sympathies, our prayers, and our help, are called for, that the grace of God may be more and more seen in the work, and that it may be properly sustained and extended. Further, it may be said, that the *arm* of the Lord is visibly displayed in respect to this mission, for it is almost miraculous that it should at all exist, and remain unhindered, in the midst of Papal darkness and Jesuit influence.

It is very satisfactory to the writer to be able to say, that his labour has not been in vain in bringing this interesting Lisbon Mission before the Christian British Public. Through contributions received he has been enabled, in a good measure, to relieve from distress the Missionary and his family, and to comfort them in their afflictions and anxieties. He has remitted the

sum of £60 in all, and at different times, as his supplies enabled him. From the hopes entertained of further contributions, he has ventured to indicate to the Missionary, that he may probably expect £40 a year, or £50. These expectations it is humbly trusted will be duly realized, and for this he labours and he prays, whilst both the gatherer and the receiver feel truly thankful to our christian friends for their kind supplies; and we pray for them, that God may supply all their need, and abundantly enrich them with his grace. In this matter, it is believed that there is an exhibition of the fruits of the truth, similar to that mentioned in 2 Cor. ix. 12—14.

At the foot of page 16 of this Tract, and at the top of next page, there is a special request made for *Prayer* to be offered up in favour of this gospel work at Lisbon, in order that free and full room may be given to it, and that, as a means for the same, the Religious Toleration which was hoped for in Portugal might be verified, and with it an extensive circulation of God's Holy Word. It is hoped our friends and brethren will kindly remember this request, and will make continual supplication for this encouraging mission, and for the country in which it is, that true and full Religious Liberty may be enacted as the law of the land, and as we have it in our own highly favoured country.

The setting up of an English College at Lisbon in connection with this mission, is again brought forward in this Appendix, and the writer desires to urge this matter very earnestly on the attention of the public. By the calculations that have been made, it is fully expected that this College, once fairly set up, would not only maintain itself, but also leave a

surplus, which would be of great service in extending the missionary work in that country. Besides this pecuniary aid, it is manifest that great advantages would accrue to the youth who might attend this seminary, through the scriptural and evangelical instruction which would be given, and through the right views that would be displayed of true civil and religious liberty.

The sum of £500 is required to set on foot this establishment. A portion of this is already obtained. The remainder, we trust, will be forthcoming before long. The Missionary and his friends on the spot feel anxious upon this subject, and our prayers are offered up, that our desires and our hopes may be early realized, and to their full extent.

The writer would here again remind his readers of the great importance of this Lisbon Mission, as a nucleous from whence the Word of God and the Gospel of Christ may be extended over Portugal, into Spain, into the Brazils, and over South America generally. There are men able to extend this work, and who are, it may be said, standing waiting to be called into the Lord's vineyard in these uncultivated and extensive fields. But the means are wanting. In building a tower, we must make our calculations ere we begin. It is humbly hoped that this Appeal will be liberally responded to, and that now we may begin our tower with little more loss of time. May God provide and direct, that his name may be greatly glorified in the Gospel of his Son Jesus Christ, in and over the countries here mentioned.

Whilst the writer feels thankful for what has been done for this work in Lisbon, and as a response to his appeals, he is sorry to observe, on

the other hand, that his appeal for support to the Spanish Religious Magazine he has in hand, has met with less attention. That Work is described at pages 5—7, and it is requested that what is there said may be read over again, and with careful attention. The writer believes that a careful re-perusal, with a weighing of all the circumstances, will so work on the minds of the readers, as to induce them to contribute to its aid. Very few direct contributions have been received since this Tract was issued in April last. The value of the Work, it may be repeated, is very considerable, as exhibiting the glorious truths of the Gospel of Christ, and in its general Scriptural illustrations; whilst, on the other hand, its adaptation to Spain, in the midst of its superstitions and half infidelity, is no less valuable, being written, as it is, by a Spaniard, a Priest, and a Monk, who himself had personal and sad experience of all this evil state of things.

We are still obliged to confine the Work to twice a year, from the narrowness of our funds, though four times a year is what is wished concerning it.

The present aspect of things in Spain induces the hope that a freer circulation of the Work will soon be enjoyed there, and we appeal to our friends for help in the prospect of these openings. The employment of Scripture Readers and Evangelists is also in contemplation, and we trust that nothing will be wanting to make known to Spaniards the unsearchable riches of Christ.

Contributions may be sent to the Rev. Dr. Thomson, 6, Red Lion Square, London.

December, 1852.

OUGHT I TO

BECOME A MISSIONARY.

OUGHT I TO BECOME A MISSIONARY?

AN

ADDRESS

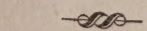
TO

THEOLOGICAL STUDENTS:

BY

REV. REUBEN TINKER,

Missionary to the Sandwich Islands.



Dedham, Mass.

L. POWERS.....CENTRE STREET.

1831.

NOTICE.

The following address was first delivered before the Society of Inquiry on Missions in the Theological Seminary, Auburn, December 7, 1829. It was also delivered before the Students of the Theological Seminary Andover, November 28, 1830—a short time previous to Mr. TINKER's departure for the Sandwich Islands.

ADDRESS.

Our duty, my brethren, in reference to, at least four hundred millions of immortals, is the object of our inquiry; who in the good providence of God, are resting this day on our hands; whose salvation, if accomplished at all, must be accomplished, so far as human instrumentality is concerned, by the Students of this Seminary; by our individual exertions, charities and prayers. For all the efforts which have been made by christendom, or are making now, cannot even in the most general sense meet the wants of more than two hundred millions. The remaining four hundred millions are committed to us. We are responsible for as many as we can save. Our duty to them is just as pressing as if we were the only christians in the world, and Christ had with his own mouth charged us to preach to them the Gospel. If in that case, it would be our duty to persuade others to aid us in this work, it is our duty to persuade them now. If in that case, it would be our duty to raise one hundred dollars, or ten dollars, or two mites only, it is our duty to raise that sum now.

If in that case it would be our duty to consecrate ourselves personally to the foreign service, it is our duty to go forth personally now. But if we were the only christians in the world, and were commanded to teach four hundred millions on the other side of the globe, could we be satisfied that our duty was done while we all remained in the United States?

It must be granted by every one who looks at the subject with intelligence and candor, that of those in this country, who, from year to year, enter the ministry, not so many are foreign missionaries as the heathen are actually entitled to. Four or five annually go among six hundred millions of

heathen; three hundred annually enter the harvest among thirteen millions of christians. I do not undertake to decide how many of these three hundred are obligated to be foreign missionaries, but it will be low enough to say that twenty of them should go abroad. It follows then—mark what I say—it follows then that from fifteen to twenty of those who annually leave this Seminary, if not insuperably hindered, ought to be missionaries to the heathen. For although there may be others who should go rather than we—which perhaps we must not assume—yet if this be the fact, so long as they *do not go*, the duty rests on us just as much as if these delinquent ones had no existence.

It made no difference with the Samaritan that the priest and the Levite had seen the man wounded and half dead, and had passed by on the other side. They might have been more able to pour wine and oil into his wounds and pay the host, but they did not do it;—the man needed help, it was the Samaritan's duty, therefore, to be neighbor to him who fell among the thieves. If others excuse themselves, the burden comes on us. We see then, my brethren, that the reason why we do not determine on a foreign mission, is not that we are needed most in the United States.

It must be then either that we are disqualified to go and to that degree that the American Board will not send us, or it is, because we are unwilling to do our duty. So then, until our incompetency is made out to exist in fact, and to a degree that is past remedy, the charge of delinquency rests upon, I had almost said every one of us, remaining at home. This conclusion, if it be unexpected, may it not be unwelcome, for it is legitimate.

That a reluctance to do our duty is the reason why so few of us devote ourselves to the missionary service, appears also, I think, from this;—we approbate in the highest degree those who have made the greatest sacrifices for Christ, such men as the apostles of old and the eminent missionaries of modern days. But shall not we ourselves take that course which we esteem the most excellent, if there is an opportunity and our circumstances permit? This opportunity is furnished in the greatest perfection to the foreign missionaries, and will not our circumstances admit of our embracing it? If so, and we embrace it not, it is because our hearts are at war with our

judgment. We approve the good, but how to perform that which is good, we find not.

Again, a man rarely, if ever, determining on a foreign mission, comes to the conclusion without many a struggle. The groans of a dying world wake up his conscience; but he attempts to hush it to sleep again with the song of his unfitness for so great a work. The world groans again, and again conscience is disquieted. He determines to stir up others who are fit; and he will collect money, and give his own substance; or he will raise up his sons for the work; or he will go to the West or the South, which he would have us believe, is about the same thing, as to go to India, or China. It is worthy of remark how much he acts like an impenitent sinner, who is under the strivings of the Holy Spirit. When driven from one refuge, they both fly to another—they labor to dismiss the visitations of conscience with something short of entire submission. The sinner, when converted, sees and confesses this mismanagement. The missionary sees and confesses *his*, after he has committed himself wholly to the divine disposal.

If, my brethren, you will consider the claim of the heathen world to our services, as established, I will proceed to inquire, why we do not address ourselves to the work? What it is that sets the heart in arms against conscience? In general it is the love of the world—but particularly, it is the love of *home*, and *kindred*, and *country*. On these then, I will speak more at length.

Home is in truth, "a word"—not only; it is a place too, "of nameless charms." More happy associations cluster about it than around any other spot on earth. It was a brilliant sun, which shone there; it was a crystal fountain from which we dipped water; and the birds in the trees of our door-yards were all philomelas. There too, our best friends, our kindred dwell. We do not expect it will be our residence hereafter, but we do expect to visit it often as we can.—We know that during twenty or thirty years to come, melancholy changes will be going on there; it will not be what it was—still no infatuated pilgrim has bent his step to the holy sepulchre with more enthusiasm, than we will journey to the land of our boyhood. For we must see what clips death has cut with his scythe in the family circle, and in the ranks of our companions; we must see how the tooth of time has gnawed

the roof under which we were cradled; we must see whether the present occupants are civil or barbarous; or whether the owl does not look out of the window, where our mothers once watched for our coming; and whether the thistle does not grow in the garden from which our sisters gathered roses. And our last visit—we would make it the last month of our life, that our grave may be with the graves of our fathers.

Brethren, I do not speak extravagantly; it is no poetic reverie into which I have fallen; no, it is nature; and that portion of nature too which grace itself, fellowships and strengthens.

That general, who leads the Swiss in foreign wars, must not suffer Switzerland airs to be played in their hearing, for at the thoughts of home, thus awakened, they would clear the cantonment, and begone to their native mountains. He could no more detain them, than you can domesticate the partridge in you farm-yards, or the fox in your kennel.

The Patriarch Jacob would not be buried in Egypt, whither famine and affliction had sent him to die; and Joseph gave charge concerning his bones, that they should go again to the land of his fathers. The captive Jews, as they sat down by the rivers of Babylon and hung their harps on the willows, *wept* when they rembered *Zion*. The captive African, as he hoes the sweet cane of a Southern plantation weeps too, when he remembers the land of Ham;—a land not like Mount Zion, where the Lord commanded his blessing to rest, even life forevermore, but like Mount Ebal, on which the curse rested. Still it is *home* to the Africans. You shall hear from their own mouths. A few slaves were taken from a slave ship, and rescued from the bondage to which they supposed they were destined for life. When one, who could speak their language told them that they were *free* and might return home, they said, "we know we are slaves," 'and shall never again see our native land, our relatives and friends.' Yet when he still protested that they were free, they exclaimed in rapture at the thought of it, and of going back to Africa, but would not hope such a dream could ever be realized. And when they were questioned whether they wished to remain in this country as freemen, or be sent to Cape Mesurado, and thence to their homes, Dowry was the first to answer. He replied "I wish to go home. I wish to see my father; my wife, and children.

I have been at Mesurado; I live but a day's walk from that place."—Barterou answered, "Let me go home. I have a wife and two children. I live a morning's walk from Dowry." The next person called was Monsah, the son of a chief. He had been living with General Harper, and when asked if he was not willing to remain, and be instructed, and go home hereafter, and teach his countrymen, he replied, "General Harper is a good man; he will give me clothes and food and be kind to me; but he can't give me my wife and children." When the general question was put to Oubangerie, viz:—whether he would go or stay, he replied, "why do you ask this over and over? Do you not know that nothing is so dear as a man's home? I am so rejoiced at the thought of returning, that I want words to express my thanks."—Mazzey said, "my mother is living, my father is living; I have two sisters. I shall be grateful to those who send me to my family and friends." The answer of Faughah was, "I shall be joyful to go home. I have a father, mother, wife, sisters and three children to meet me in my own country." Corree said, "that all he desired, was to be landed in Africa, and he should soon find his way home."

Do you ask why I introduced this extract here? Because, I not only see in it the horrors of slavery, which we must labor to alleviate, but I hear in it the voice of nature on the subject of home. The home of the unlettered and the needy. But to us home is more than it is to them. Is it strange then that we should be reluctant at the thought of going a return-less distance from it? And that this reluctance should fetter our feet, that we can not run the race? And chain our carriage-wheel, that we cannot drive it? And strike the sail of the ship, so that it stays in the harbor? I do not ask whether this be a *worthy* reason for not becoming a missionary—so far from being worthy, you will rarely hear it pleaded as an excuse, for the terms of discipleship laid down by our Lord strike directly in its face.

What I inquire after now, is *the fact*? But do we not find that men are continually leaving their homes, and kindred, and wandering far away? True: but under what circumstances? They go, some of them as Adam from Paradise, because their crimes drive them out: or as Cain went to the east of Eden, because a mark is on them; or they scatter like

the builders of Babel, because the confusion which is engendered by their proud projects will not suffer them to band together. The sons of Israel exchanged Canaan for Goshen to preserve themselves and their little ones from starvation. Thus in our day famine casts on our shores the meager sons of Erin, while from the stress of the times in almost every country of the old world, together with the hope of freedom, wealth and that full boon of blessings which is poured into the lap of America, you find the tide of our population swelled and troubled by a motley mass from beyond the seas.

But do not men well conditioned in life wander likewise? Yes: but wherefore? Why the spur of curiosity pricks on one for the source of the Niger, and he lies forever in the sands of Africa: while another benumbed in feeling after the door into Symzonia, makes his tomb in the thick ribbed ice of the Polar Ocean. And there be others who through laziness and lust, herd together in the parallelograms of Owen's New Harmony; and others still whom avarice sends through northern snows for the beaver and martin, or through the perils of the high seas for the gains of a whaling warfare. Many a young man from New-England—hastening to be rich—in spite of the remonstrances of friends, and the warning from the graves of those who are already cut down, goes quick to his everlasting sleep at New Orleans, or waits the resurrection morning at the West-Indies.

We see then, my brethren, that the conclusion from all this roving is, not that a man's home is not dear to him, but that he is separated from it by some violent impulse. *Guilt*, with a whip of Scorpions, drives out one;—the yawning jaws of famine scare away another; while *lucre*, the god of this world, says to a third—"leave thy country and thy kindred and sojourn in a land which I shall show thee." But, I think, on examination it will be found, that in almost every instance, those who go abroad voluntarily, whether the motive be ambition, curiosity, avarice or other passions, calculate to *return again*, to enjoy the objects of their pursuit, in their own country, where those objects will be more highly appreciated. The northern merchant would not fill his bags at the mines of Potosi, if he must stay between the tropics to employ them. The antiquarian would not dig Herculaneum up to fill his Cabinet at the base of Vesuvius. Columbus would not remain

on the Elysian Islands which he had found, although every one of them, as he says, was watered with streams full of silver fish, and clothed with flowers, and shaded by trees of living green in which the birds of Paradise made their nests and their music, and were fanned by the atmosphere of spices; so that to use his own words—"it seemed as if one could live there forever";—yet *he* could not live there forever, if he might be lord of them all, and adored by all their wild people. No: this was a little thing compared with that *moment*, when returned to Spain, he stood at the feet of Ferdinand and Isabella's throne with a fragment of ore in his hand, and an Indian cacique by his side as trophies of the "New World" The man who goes from his country to return no more goes into exile: a condition of life not to be encountered for a slight consideration, and so these legislators understand it, who fixed upon banishment as the doom of high handed transgression.

But the candidate for the ministry is more strongly bound to his country, and called less loudly to another, than is almost every other man,—you will understand me as now speaking of worldly considerations only. For although his office with us, if faithfully discharged, is big with trials, it is nevertheless clothed with many attractions. He who walks worthy of his high vocation is more respected and reverenced than any man in his vicinity. The clergyman is now frequently had in reputation to a degree that endangers his usefulness, if not his salvation. In matters of faith he is the oracle; and in matters of sense,—when he visits a parishioner, if he sit, it is in the armed chair; if he eat, it is the fatted calf; if he stay the night, it is the couch with curtains.

Besides, who does not love the carpeted study, and the walls of it one vast book-case, filled with literary reviews, and "the passing tidings of the times." On the sabbath the church-going bell calls a full house; you ascend the winding stairs to the altar,—lay the great gilded Bible on the crimson cushion,—and lead the devotions aided by the choir and the deep-toned organ,—and you announce your message in terms which hold the congregation as still as a stone. Then you meet your brethren in the Presbytery, the synod, and the general assembly;—you attend the anniversaries at Boston, New York, and Philadelphia, and the Phi-Beta Kappas. You make a speech—it is heard—printed—applauded. By

and by as you pass along with an ivory capped cane, one wiser than his fellows will point at you, and say, there goes Doctor D. . . . . .

Is this all a dream? My Brother, what theological student does not fall into such a trance with both his eyes open? And if he were to talk out his goodly visions, as men in sleep sometimes speak out theirs, he would say stranger things than these. And as dreams often repeated induce the expectation of fulfilment, so these fancies, though each one in itself be a mere cobweb, yet assuming by multiplication the firm texture of cable, hold us at bay when we ought to weigh anchor for others climes. No one is to be blamed for hoping the best, nor is he to be blamed for doing his best, he is to blame who does not. But "how can ye believe, who receive honor one of another." "Seekest thou great things for thyself? seek them not."

There is another obstacle, and I put it last because it is not least. We are *Protestants* in relation to the decree of the Latin Fathers, which prohibited the clergy from debasing themselves by the conjugal relation; and we rally on the broad scripture, which declares that marriage is honorable in all. Whether it be wise or unwise for a student to give his attention to this subject before he has completed his education, is a point on which the judicious differ. But one thing is certain,—a young man who is a lover, whether he be a student in divinity hall, or a shepherd swain with his flock, will usually be more controlled by his passion than by his judgment.

The object of his affections may be pious, but not Harriet of sainted memory, to encounter the self-denials and perils of the missionary service; or her health is delicate—or she is not qualified;—or if neither of these furnish an objection, still it seems to the youth himself a great pity that so lovely a flower should wither and die, an exotic in a foreign clime; for certainly she deserves all that this world can do to make her happy.

Tell me then, ye who are versed in this subject best, tell me if it be strange that on this score, many a man should think himself excused from going abroad, and conscientiously think so;—for his conscience may be as entirely perverted by love, as was Paul's by madness against the saints. Nay it does more than keep man at home. It draws them into the

ministry before the time. This it is that thins our ranks ere the three years are run.

Indulge me, brethren, in the serious expression of my fears from this quarter, most indeed for myself, and next for you. For what is regarded as a worthy affection, one agreeable to the intention of God, when he so constituted us that twain should be one, will perhaps lead us into an idolatry of a Bramin. For when the love of Christ ceases supremely to control and constrain us, and we are put forward to plan and execute by the energy of self-love, or the love of a fellow mortal, we are cut off from the hope of salvation by that declaration of our Lord, "If any man come to me and hate not his wife—and his own life also, he cannot be my disciple."

Let us beware then, lest we not only err on this point, but lest we err so excessively, even as to regard that as the voice of Providence determining for us the field of our future labor, which calls for repentance and humiliation, fasting and prayer. There is a high-way of duty marked out for us by our Maker; if in that way we meet with our friends, we may salute them and enjoy their society. If the *prudent one* from *the Lord*, be on that high road, hail her; if she will go with thee, take her with thee; but thou art not to turn either to the right or to the left, however strongly enticed. The love of God, the sun and centre of the moral universe, must bind us to our orbits, as the attraction of the natural sun holds the planets in theirs. Mars and Earth, Jupiter and Venus, pull at each other, yet the astronomic eye can see no obliquity in their courses.

But man, when he is attracted by earthly Venuses, where is he? Why, if he be not drawn off forever like a wandering star to which is reserved the blackness of darkness, yet his course in relation to God will often be like the course of the moon around the sun,—a winding track in which the earth is served with thirteen circuits, while the king of day is served with only one;—and why that one? for his own sake, or for the earth's?

Thus the candidate for the ministry not unfrequently holds himself ready to go any where, he can not yet decide,—his prevailing impression is, that he is best fitted for this country, but he will go anywhere, where he is most wanted. But is he not most wanted in heathen lands? And yet he does not

go to heathen lands; Why? because he is not fitted? Because *home*, and *country*, and *prospective* wife are not there. Ship these across the Atlantic, and I will assure you, that unfitted as he is, he will be among the cargo. *The moon goes round the sun because the earth does.*

And that I may not seem severe beyond the truth, suppose, my brother, that some foreign land is the place of your nativity,—suppose that you fled away as Obookiah did from Owyhee, or that Greece in her convulsion had thrown you here, or that you were stolen from Africa, or had come from China, and that in either case you had left behind you parents, brothers, and sisters, and all the earthly attachments, which at this time twine around your heart,—you are now a Theological Student, in one, two, or three years at most you will proclaim the gospel. To day we hang on the wall the map of the world, and pin to it the command of Christ—"Go teach all nations." Choose this day whether thou wilt remain in America with us, or go to foreign lands. We think, however, that you had better continue with us. But how, you will ask, does that appear? Attend while I show you. Look at New England, and New York. You perceive many congregations have no pastors, while at the south and west there are thousands, yes, in the Mississippi valley are four millions destitute of the gospel ministry, among whom error is stalking abroad, backed up by thirty priests from Satan's sect. Stay, stranger, stay with us.

You reply,—true the American harvest is great and white and the laborers are few. But you have not looked at *my* country. See, it is dark as death; and the people are in all many millions. There is not more than one minister to every ten hundred thousand souls; few bibles, and few tracts at least; in most places none. But with you, how many godly people, the salt of the earth,—the light of the world. Every family will have a bible in two years, and tracts are scattered with an influence so happy, it is as if the tree of life were letting fall its leaves among you. Am I wanted in this christian land, or shall I return to my own countrymen?

But, brother, America is making a great experiment,—whether a people can govern themselves—the success depends on her religious character—if she fail, the world's last

hope will die. Let us secure this object, then will we aid your enslaved and benighted land.

True it is a great experiment, God must help you make it; and has he not blessed the United States most, when they have blessed other nations most? The individual who would be saved himself must labor to save others. So must nations. For your own welfare, then, you will send me to my unhappy kindred.

But they shall not be neglected if you tarry. Some have gone, others will go; the Lord will raise up helpers.

Yes, some have gone. Of three hundred, who yearly enter the ministry, four or five go to the heathen, and two hundred and ninety-six remain with you. But if the distribution were equal, two hundred and ninety-four would go abroad, and six remain at home. Six only, and that too, if this land like mine, were a land of darkness Will others go? They think it not their duty. Must I not then myself return to the land of my fathers?

Nay, you must stir up our churches by your eloquence, thus you may do the heathen more good.

But would not my example be more eloquent than my sermons?

Still, my brother, you must have a care of your health and life. You may be cast away at sea; and at most, missionaries live only a few years.

True, but will one live forever here? And is it not better to be in heaven than on earth? Has any Missionary from America been cast away at sea? And if he should be, is there a better grave than Samuel J. Mills has among the pearls and corals of the ocean?

You must consider, however, that you do not acquire languages with remarkable facility, and it is doubtful whether you will be comfortably provided for, and you will be wishing to come back again; and above all to speak plainly, I think you have not religion enough.

It may be so. But shall I not learn our language again readily as I learn yours? Cease, then, to dissuade me; for

you cannot be serious. You know that I ought to go home; and you would go with me, if you were in my place; for how could you stay in America, while the heathen world is dying, and your parents, and friends, and dearest ones dying with it?

My brethren, if we could transfer to a foreign land all the circumstances which influence us in deciding our field of labor, except the love of God, am I mistaken in believing that most of them would not be insuperable *then*? For the most of them *now* are moral disabilities only; and as to the superior claims of the United States, it would look extremely dubious.

The time will not allow me to prosecute the subject farther at present. In leaving it, let us briefly recapitulate what has been said.

It is our duty, unless specially prevented, to go on a mission; because the heathen have a claim to services which will not otherwise be rendered.—Our reluctance to do our duty to them is seen in the fact, that we approve most highly a course, which nevertheless we do not take when there is no insuperable barrier in the way,—and in the fact also, that those who finally go, go not till many vain attempts are made to quiet conscience. The essence of this reluctance, I supposed was the love of home, kindred, and country;—a worthy attachment in itself, but not a worthy excuse in this case, our Lord being judge.—That this attachment is very strong, and not to be sundered but by iron necessity or the hope of improving one's circumstances, which improvement the Missionary cannot expect, his chance being many times fairer in this section.—That our earthly love is apt to warp our judgments on the question of personal service among the heathen. I said also, and with your approbation, no doubt, that, if these circumstances could be transferred to a foreign land, we should not fail to go, our unfitness for the work notwithstanding.

If I have erred, brethren, I shall rejoice to be corrected. The question of my duty to the heathen, has pressed much upon my mind for some time, and I ought not to suppose that you are less conscientious on this point than I am myself. We must inquire into it, for if I am right in supposing that worldly considerations determine us, that were indeed our unhappy case. How slow we are in learning that the path of

duty is alone the path of happiness. If we miss this path by remaining at *home*, instead of blessing our country, our country will be in jeopardy with so many Jonahs bound for Tarshish, whom God has called to Ninevah. But we hope to do more good at home. Paul thought he could do more at Jerusalem, and begged to stay. They will hear my testimony, for they know that I hated Jesus and persecuted his people. But what saith the answer of God to him? "They will not receive thy testimony; depart, for I will send thee far hence to the heathen Gentiles."

Ah, we would go too, if God should speak to us and make our duty plain as he made Paul's. But we might as well demand that he would convert us in the same style, with a voice and light from heaven. We might as well have demanded the same tokens before we commenced our studies for the ministry.

The call to the heathen, is it dubious? It is as the voice of many waters—loud as seven thunders—the groans of six hundred millions falling into hell, swelled by the agony and command of the dying and ascending son of God. This call is not dubious. Is it obeyed? No, my brethren, it is not. We might perhaps think so, to hear some missionary speeches on the success of the enterprize. One says, "the mass of our population seems drenched in the missionary spirit." But is it sprinkled even? He says too, casting himself forward a little in imagination, "I already hear on the eastern breeze the songs of new born nations. I already catch from the western gale the praise of a thousand islands. I ascend the Alps, and see the darkness retiring from the Papal world. I ascend the Andes, and see South America and all the islands of the Pacific one altar. I ascend the mountains of Thibet, and hear from the plains of China, and from every jungle and pagoda of Hindostan, the praises of the living God."

Get you up into the high mountains and open your eyes and your ears. Do you hear and see such things as these? Unless exertions are increased many fold, you shall sooner hear the judgment trumpet and see the heavens on fire. But what dost thou see? *I* see a world lying in wickedness. What dost thou hear? *I* hear the voice of one, like unto the voice of the son of man, saying, "Go ye, therefore, preach my gospel." Here are we, send us.

16

SEVEN YEARS

OF THE

76

Woman's Baptist Missionary Society.

1871—1878.

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SEVEN YEARS

OF THE

Woman's Baptist Missionary Society.

1871—1878.

MANY times in the last year we have been asked to tell the reason for the existence of the Woman's Baptist Missionary Society, and to recount the causes which led to its formation, with the history of its earlier years. It is a pleasure to comply with the request.

The Woman's Union Missionary Society had opened the way, and had shown by its noble example that inestimable good might be accomplished by an organization of women, sending representatives to carry the Gospel to our heathen sisters. And more recently the Congregational, Presbyterian, and Methodist Woman's Boards, each working in connection with the general Missionary Society of its own denomination, had begun to give important aid to the work abroad, and to arouse to new interest and zeal the Christian women at home. But the women of the Baptist churches were in general almost ignorant on the subject of missions; and, with the exception of those contributing to the Woman's Union Society, only a few were personally giving anything to carry out the great commission in heathen lands. The enthusiasm awakened by the experiences of the Judsons and other earlier missionaries had been suffered to abate, and to fade from memory. During the gloomy years of civil war, thought and energy were absorbed for our own country and those who were fighting her battles; and we can hardly wonder if many a woman forgot to think of every soul the Lord had made, when she tried to say, "Thy kingdom come, Thy will be done,"

in the time when her own dear one might already have fallen a sacrifice in the struggle to establish liberty and right.

There could be no doubt of the ability of Baptist women to carry forward a work similar to that begun by other Christian sisters; and when the reason for such an effort came in the shape of appeals from the foreign field, they were not slow to respond.

The appeals which led directly to the organization of this Society were contained in letters written in 1869 and 1870 by Mrs. Carpenter, of Bassein, Burmah. These letters give a vivid picture of a missionary and his wife sinking under their heavy burdens, calling for help, but in vain, till health gave way and life seemed in danger. The Sgau Karen churches in the Bassein district years ago determined to secure Christian education for their children, and with that object in view have made great sacrifices to provide school-houses and teachers, and to support their children while in school. The number of girls was larger in the school of that station than in any other; and therefore the demands of the school upon the missionary's wife were exceptionally great. Mrs. Carpenter, though without children, had, like other missionaries' wives, the ordinary cares of the household; and there were innumerable visits from Christians from all the churches in the district, to whom sympathy and counsel must be given; medical advice and remedies, too, were in constant demand. Mrs. Carpenter longed to go with her husband on jungle trips, when she could meet with the women as he could not; but she was often kept at home by the needs of the school. Miss Isabella Watson, who had been sent out by the Missionary Union, gave important aid in the school and in other departments; but her physical strength was not equal to her courageous and helpful spirit. The help sorely needed seemed to be, in Mrs. Carpenter's words, "a woman of character and piety, to take charge of the female department, and perhaps some of the higher classes in English." Not only at Bassein was there need in mission work of such help as women can give. At all the stations the missionaries and their wives had done all they could for the women and girls in the way of education, with most encouraging results, of which we cannot now tell; they may be known to all who will read the *Missionary Magazine*, where is a record of labor and success to move every Christian heart with sympathy and gratitude. Everywhere it

was possible to do more for women and girls, if more laborers and more money could be supplied. The number of girls in the station schools seems to have been generally in proportion to the leisure and strength of the missionary lady to take charge of them.

The Missionary Union had sent several unmarried women to the foreign field. The labors of Eleanor Macomber, Sarah Cummings, Miranda Vinton, and others, are held in high honor. At the time of which we write, Miss Haswell was with her parents, and had commenced the school which is now so highly commended by all who know it; Miss Gage was first associated with her sister, Mrs. Bixby, and afterward with Mrs. Douglass; but both these homes being broken up by the return of her friends to the United States, she had gone to Rangoon, and was in charge of schools there. Miss Adams had accompanied Mrs. Ingalls to Thongzai, and afterward removed to Henthada, where she had established a girls' boarding-school; and Miss Watson was, as we have said, with Mr. and Mrs. Carpenter at Bassein. Miss Higby and Miss Lefevre, of the Woman's Union Society, and Miss Norris and Miss DeWolfe, sent out by the Provincial Board, were in Burmah, engaged in important work; but the officers of the Union did not feel sufficiently sure that single women would be brave and steady and contented when far from home and relatives, and at the same time prudent in the care of their health, and willing to be guided by more experienced missionaries, to warrant them in sending many more, unless some new accession of funds to the treasury should justify an experiment in that direction.

In January, 1871, Mrs. Carpenter wrote, "We can see as yet no helper; one and another has come in sight; our signal of distress has been raised; our cry for help repeated again and again; but thus far none responds. May the ever-gracious Father give us patience and strength according to our day! We are doing all we have strength for, but the wheels turn heavily; and we see the harvest perishing for lack of reapers. Pray for us! I am not sure that you yourselves have not a work to do for missions at home — the forming of women's societies, auxiliary to the Missionary Union, as far as your ability and influence will allow. I believe that is the true course."

The friends who received these appeals found, on consulting other sisters in the churches, that the Lord was guiding their minds in the same direction, and awakening similar convictions as to the duty of the Baptist women of America toward their Christian and heathen sisters in foreign lands. Consequently, on the 28th of February, 1871, eleven ladies of the Baptist church in Newton Centre, Mass., met "for the purpose of forming a Woman's Missionary Society for the benefit of women in heathen lands, to act through and in connection with the American Baptist Missionary Union." After a free consultation, officers were appointed; and the secretary was requested to draft a constitution, and "to present a circular suitable to be sent to various churches, to interest the women in the work for missions."

At the next meeting, March 7, the following circular was adopted: —

> In view of the very little which the American Baptist Missionary Union has been able thus far to do for the education of women at its various stations; of the insufficient funds at its command for prosecuting this work; of the successful beginning which it has made of it at several stations; of the desire of its Executive Committee to do everything possible for the elevation of woman as well as man; of its readiness to employ Christian women so far as practicable in this work; of the urgent need of more laborers at all our stations and in the regions beyond; and of our own duty to coöperate more fully in this great work, — we believe the time has come for us to form a Society or Societies for the special purpose of aiding our Missionary Union to do more for the heathen and Christian women in the stations under its care.
>
> All ladies who are interested in our Foreign Missions are therefore invited to meet in the Chapel of Clarendon Street Baptist Church, on Monday, April 3, at three o'clock P.M., to consider the propriety of forming a general Woman's Missionary Society.

A committee was appointed "to send this circular to other churches, and do what else may seem wise to interest them in this object." The circular was accordingly sent to all the pastors in the Boston North and South Associations; and before the day appointed for meeting, many of the pastors' wives and other ladies in and near Boston were visited and consulted in regard to the proposed movement. Almost all were found ready to join cordially and actively in the work.

ORGANIZATION.

On the 3d of April, 1871, about two hundred ladies met in the vestry of the Clarendon Street Church. The constitution which had been drawn up was presented; and, after consultation, the Woman's Baptist Missionary Society was formally organized.

This Society, which was so planned that it might include every Baptist woman in the United States, had thus but a small beginning. Its members heard, as they believed, the call of the Saviour in the appeal of his servants for aid; and they felt that it was in their power to obey more fully than they had yet done his last command. They were inexperienced in such work as lay before them; they shrank with all sensitiveness from publicity and from responsibility; they knew not how their appeals might be received by the churches, nor who was to do all the work required to establish the Society all over the land; but they were ready to go forward step by step, looking for wisdom and for human help to Him who giveth liberally, and in whose hand are the hearts of all.

RELATIONS TO THE MISSIONARY UNION.

It was strongly felt that for the sake of economy, of harmony, and of efficiency, this Society must not seek to act independently of the Missionary Union, but must be auxiliary to it. Before the meeting at which the Society was formed, the subject was presented to the Executive Committee of the Union; and they were requested to state some principles on which wise and harmonious relations could be based. A minute was adopted by them, defining the relations which have thus far existed, the wisdom of which every year's experience has made more evident. This paper suggested that the Woman's Society leave the direct appointment and distribution of all laborers, the fixing of their salaries, the appropriation of funds for their support, and the direction of their work in foreign fields, where it now is, — in the hands of this Committee; adopting for itself the no less important task of awakening, by suitable means, a missionary spirit in the women of our churches, and of inducing them to contribute regularly to its treasury for the support of female (or other) laborers in the foreign field, who seek especially the religious, the mental, and the social elevation of woman.

Of the practical working of these principles, we may say, that

all missionaries to be supported by the Woman's Society first present themselves to its Board of Directors for examination, and if found satisfactory, are by that Board recommended to the Executive Committee for appointment. In only one case has the Executive Committee declined to appoint a lady who was so recommended; and that case was one in which the Woman's Board was most happy to have advice and guidance. The assignment of these missionaries to their fields of labor, the appropriating of funds for their support, and the direction of their work, are subjects of free and constant consultation between the officers of the Union and of the Woman's Society. As a result of such consultation, the Board suggests what it would like to have done; and the Executive Committee of the Union has always complied with its wishes. The Woman's Society intends its work to be always subordinate and supplementary to that of the Union; but the responsibility imposed by the relations here described is such as often to make us tremble; we cannot wish or dare to ask for more.

MEMBERSHIP.

Any woman who pays a dollar into the treasury of the Society is a member for the year in which she pays; and any woman who pays twenty-five dollars at one time, may be a life member. Larger gifts, and smaller ones, are gladly received; and it is earnestly wished that every sister in every church may be represented in the treasury by some amount every year. Surely almost every one of us can save something from outward adornment or personal indulgence for this object, without diminishing our usual gifts for any other department of Christian work. The amount raised from the beginning is $193,448.92.

WORK OF THE FIRST YEAR.

For nearly two years, Mrs. Laura A. Bixby acted as corresponding secretary, and in that capacity made many journeys for the purpose of holding Woman's Missionary Meetings wherever the way seemed open to establish the work. A circular, stating the circumstances of the origin of the Society, and an appeal for coöperation, was sent to thousands of pastors. Letters were written to women in many places, and encouraging replies were received. Money began at once to come to the treasurer, Mrs.

Hannah B. Merrill, who for three years performed all the duties of that office, providing all the needed stationery and postage, till she was compelled by disease to resign the labor to other hands.

Mrs. M. A. Edmond gave important aid in the first year, by writing letters to the missionaries of the Union at all the stations, inquiring as to the condition of the women around them, and as to the need of additional labor such as could be rendered by lady missionaries. The replies to these letters were full of joy at the new impulse given to work for missions at home by the formation of the Society; and each told of the open field, the ready opportunity for such labor as was proposed.

At the first meeting of the Board of Directors, a letter was presented from Mrs. C. F. Tolman, of Chicago, in reply to which an invitation was sent to the ladies of Chicago to unite with us by forming a branch Society; and also a letter, stating what had been done by this Society. It was decided to hold a Woman's Missionary meeting in connection with the anniversary of the Missionary Union in Chicago; and delegates were appointed by the Board "to confer with those who might be present, and see if they would unite in the work." But before that meeting was held, the "Woman's Baptist Missionary Society of the West" had been formed as a separate organization; and it was found to be impossible to form one national Society directly auxiliary to the Missionary Union.

The subject was referred to a Committee of thirteen — two from Boston, two from New York, two from Philadelphia, two from Chicago, and one from each of five States, — who were to report at a meeting to be held the next year in New York. In the mean time, the question was considered and discussed; but the desire of the ladies of Chicago to continue an independent Society remained unchanged, and the eastern line of Ohio was finally accepted as the boundary between the fields in which the two Societies should work. Our Southern boundary must naturally be the same as that of the field of the Missionary Union, the sisters in the Southern States contributing through the Southern Baptist Missionary Convention. Thus our field has come to be New England, New York, New Jersey, Pennsylvania, Delaware, and the District of Columbia. A circle has lately been formed in West Virginia; and we hope to welcome more.

It soon became evident that we must look, not to pastors, but

to warm-hearted Christian women in every locality, to present the cause of the Society, and establish auxiliary circles. As soon as practicable, therefore, an officer, called a State Secretary, was sought to begin this work in each State. In the first year, Mrs. O. W. Gates was appointed for Connecticut, Miss S. C. Durfee for Rhode Island, Miss C. H. Carpenter for New Hampshire, and Mrs. G. S. Abbott for Massachusetts.

On the 6th of September, 1871, it was voted "to invite Miss Kate F. Evans, of Painesville, Va., to come to Boston and meet the Board with a view to appointment as a missionary." Miss Evans had long been seeking such appointment from the Missionary Union, and gladly hailed the new Society as a possible aid in reaching the work to which she longed to devote her life. The record of October 19 states that "she was present, and gave satisfactory answers to all questions relating to the missionary work, and her reasons for wishing to enter upon it." She was recommended to the Executive Committee of the Missionary Union, and being at once appointed, prepared to go very soon to assist Mr. Bunker at Toungoo, Burmah. She sailed from New York December 16, 1871, with Miss Stevens, — the first missionary sent by the Society of the West, who went to Mr. Carpenter at Bassein. On their arrival abroad, Mrs. Ingalls made a strong appeal, which led Miss Evans to go to Thongzai, where she still remains, busy and happy, in good health, and often expressing her gratitude to God for allowing her to be there.

In October, 1871, Miss Haswell, who had lately come to this country, presented to the Board her project of personally raising funds to erect a building for her boarding-school for Burman girls at Maulmain, and received its indorsement of her efforts to do so. She was requested to use her influence in forming circles auxiliary to the Society; and this she did in many places, while the Society assumed the payment of her travelling expenses.

From May, 1871, till February, 1872, space was kindly given by the Missionary Union to the new Society in the Magazine for the presentation of its appeals, and to report the receipts of its treasury. But the increasing demand for such facts and appeals led to the offer of eight pages to be added to the Magazine; and this new venture was commenced in March, 1872, with the title of the *Helping Hand*. This was issued separately, as well as in connection with the Magazine, and was first under the editorial

care of Mrs. Bixby, and afterward of Mrs. Hovey. These ladies were all unused to such work; and carefully did they weigh every word that was to be printed. The first appeals were written three times over. The details of business with printers and publishers had all to be learned; but the apprenticeship was gladly served for the sake of the cause, which grew every day more dear. At the beginning of 1873, the Missionary Union gave to our Society, instead of the supplement to the Magazine, one-half, or four pages, of the *Macedonian;* and this became our medium of presenting missionary letters and information. The Society assumed one-half the pecuniary responsibility of the publication; and this was divided with the Society of the West in proportion to the number of subscribers in the respective fields, that Society occupying part of the space every month. The favor with which the *Helping Hand* was received, in this new form, was very gratifying. The only drawback to our satisfaction has been its failure to pay for itself, necessitating a payment each year from our treasury to meet a deficit. Mrs. C. W. Train was appointed editor in January, 1874. In January, 1875, a fifth page was added to our share, and under the title of "Little Helpers," was devoted to the children. In January, 1877, the Missionary Union offered us the whole publication, which was accepted. The terms of arrangement with the Society of the West are the same as formerly. We are allowed to rejoice in an increasing subscription-list, and in pecuniary profit for the year 1877, the paper having paid all its expenses and given a respectable sum into our treasury.

In January, 1872, Miss Cornelia H. Rand, our second missionary, was appointed; and she sailed March 2, in company with Miss Haswell, to labor in connection with her brother in the Karen Mission at Maulmain. She was very useful and happy at that station, and left it with deep regret when in 1876 her brother's failing health brought him and his family to the United States. She removed to Bassein, where she still remains in the Pwo Karen mission.

The Society in March, 1872, assumed the support of four unmarried ladies already connected with our missions, — Miss Haswell, Miss Gage, Miss Watson, and Miss Adams. Four Bible women were that year supported through the Society.

The first annual meeting was deferred till after the Missionary

Union in New York, in the hope that a National Woman's Missionary Society might then be formed. But this hope was disappointed; and the meeting was held June 6, 1872, in the vestry of Tremont Temple, Boston. The results of the first year's work may be summed up as follows: Missionaries, 6; auxiliaries, 141; life members, 146; receipts, $9,172.63.

From the first, quarterly meetings have been held at churches in or near Boston, where we have listened with deep interest to the experiences and appeals of returned missionaries and of home workers. From these meetings we always come away with the desire to be better women — better servants of our Lord, in whatever position he may have placed us.

SECOND YEAR.

In the records of our second year, we find noted the appointment of Miss Anne Semple as State Secretary for Delaware, Miss Sarah Curtis for Maine, Mrs. Mial Davis for Vermont, Mrs. M. L. Smith for New Jersey, Mrs. J. B. Colgate for New York, Mrs. A. C. Kendrick for Western New York, and Mrs. S. A. Crozer for Pennsylvania. The present Assistant Secretary of the Society, Miss Mary E. Clarke, was appointed April 24, 1872.

Only one new missionary was sent out that year — Miss Sarah B. Barrows, of East Sumner, Me., who was designated to Dr. Cross' Karen school in Toungoo. She sailed for Burmah in August. At the same time Mrs. Maria C. Douglass, wife of the late Rev. J. L. Douglass of the Bassein Burman Mission, returned to Burmah; and her support was assumed by the Society. At the request of Mrs. Bennett an appropriation of $2,500 was made for a building for a Burmese girls' school at Kemendine, near Rangoon. As soon as possible the school was established under the care of Mrs. Douglass and of Miss Gage, who had for two years been in charge of two day schools established by Mrs. Bennett and Dr. Stevens, one at Kemendine and the other at Lammadau. The boarding school then begun has been very useful and prosperous. In 1874, it became necessary to move the building; and a new compound was purchased, one-third being paid for by our Society. Through the liberality of Mr. and Mrs. Bennett a new and convenient house was built, and the former one placed near it as a dwelling for the teachers. Miss Gage returned to this country for rest in 1877; and Mrs. Rosa Adams

Bailey went to the assistance of Mrs. Douglass till Miss Rathbun, who was sent out as a teacher for the school, should learn the language and the duties of her new position. The school has now more than one hundred pupils.

In October, 1872, Mrs. Bixby resigned the office of Corresponding Secretary, much to the regret of all the officers of the Society. In December, Mrs. H. R. Carpenter, who had returned from Burmah early in the year, was elected Secretary. The personal knowledge of the mission field in Burmah possessed by both Mrs. Bixby and Mrs. Carpenter was of great value in the first years of our history, giving a special power to letters and personal appeals.

In this year Mrs. Gates, of Connecticut, removed to California; and Mrs. S. M. Whiting, who had the experience of several years in the Assam Mission, was chosen to fill her place.

It was in our second year that the idea was first suggested of seeking out a lady in each Association, to present the cause to every church, and assist in forming and conducting circles. Every day we have reason to thank our Heavenly Guide for showing us this way to extend the work. One by one women have become known to us who are fitted for this work and willing to undertake it; and their efforts, for which they receive no pecuniary reward, have been successful in a marked degree. They labor often for months and years with little apparent result; they have to meet indifference, and sometimes actual opposition, in trying to gain the attention of those who expect to be saved through Christ to his command to preach the Gospel to every creature. But after a time they are allowed to report the beginning of work in some of their churches. They hold woman's missionary meetings when their Associations meet; and with or without the help of some returned missionary who can tell from actual experience what life is where Christ is unknown, they try to impress on the sisters the duty of extending the blessings of salvation to those who are without hope. They follow up their appeals by letters, and when they can, by visits. Gradually it is seen that woman's work for missions is an element in the Christian work of the Association. Pastors and brethren are stimulated to learn and tell more of God's work among the heathen. A revival of interest in missions is spoken of as a feature of our denominational history at this time. Per-

haps no one will ever trace out and publish the agency of our State and Associational Secretaries and officers of circles in producing this revival; but in the Master's book of remembrance every appeal made in weakness and trembling, every sacrifice of leisure and personal comfort, every effort to overcome prejudice and indifference, is recorded.

Our first tract, "Woman's Work in Missions," by Rev. W. N. Clarke, was published late in our second year. At the same time the Board assumed the support of Mrs. Craig, a Karen brought up by the late Mrs. Vinton, and employed in the school of Rev. J. B. Vinton at Kemendine. Much to our regret, Mrs. Craig was compelled by ill-health to retire from the mission in 1877. An appropriation was made for a school for destitute Eurasian girls at Toungoo, under the care of Mrs. Cushing. Miss Adams returned to this country because of ill-health. The receipts of the second year were double those of the first; and the second annual meeting, held at the Shawmut Avenue Church in Boston, was an occasion of much interest. We had then, missionaries 9, auxiliaries 305, life members 337, schools 15, receipts $20,158.67.

THIRD YEAR.

Early in our third year the following preamble and resolution were entered on the records of the Board: "Whereas, it has been urged that home mission work be united with foreign in the church and city societies auxiliary to the Woman's Baptist Missionary Society,

"*Voted*, That while we bid a hearty God-speed to every other good object, and are glad to share in the work of the Home Mission Society, we do not think it wise in the church circles composing our Society to combine home work and foreign, but recommend to our circles the special effort needed to carry out the object of the Society as stated in the constitution of the auxiliaries."

We may say here that, in more recent consideration of this question, the opinion of the members of the Board has remained the same as when the vote just quoted was taken. The constitution of the Society, as it now stands, would manifestly not allow the introduction of work for Home Missions; and the facts of the far greater difficulty of commanding attention and eliciting effort in behalf of Foreign Missions, and of the proportionately

small effort put forth to send the Gospel to the heathen, have confirmed the Board in the conviction that these two departments of mission work can be more efficiently promoted without uniting them in one organization.

In 1872 a small room was granted by the Missionary Union in its house in Bedford Street, for the use of the Society, the meetings of the Board being held in the room used by the Executive Committee of the Union. But most of the work was done by the officers at home, till the headquarters of the Union were removed to Tremont Temple. Then our present office, Room 13, Tremont Temple, was furnished by special contributions made for the purpose, and was ready for occupancy in April, 1873.

In our third year provision was made for houses for the schools of Miss Rand and of Mrs. Cushing; and two small houses were built for Bible women under Miss Fielde's care at Swatow, China. The new missionaries sent out that year were, Miss E. Lawrence, of Worcester, Mass., to Mrs. Cushing's Eurasian school, and Mrs. J. J. Longley, of East Boston, to assist Miss Haswell. The former remained in Toungoo till the autumn of 1877, when for several reasons it seemed wise to discontinue the school, and she went to the assistance of Miss Higby at Maulmain. Mrs. Longley was soon led to give most of her time to the school and home for Eurasian girls at Maulmain; and the Board cheerfully acceded to her wish to be transferred to that special work. In 1876 she visited England and the United States, returning to Burmah in January, 1878. Miss Barrows has for two years assisted Mrs. Longley in the Eurasian Home. The Board in 1873 assumed the support of Miss Jennie Simons, who assisted her father, Rev. Thomas Simons, in the Burman Mission at Prome. In 1874 her health compelled her to return to this country, where she remained till 1876, and returned to Burmah at her own expense. She soon married Mr. Thomas, an English Government teacher, and removed to Akyab, where she died in 1877.

This year witnessed many changes in our working force at home. The State Secretaries of New Hampshire, Massachusetts, and New Jersey resigned; and their places were filled by Mrs. W. H. Eaton, Mrs. J. E. Taylor, and Mrs. W. C. Butler. Mrs. Davis, Secretary for Vermont, was suddenly called to her

heavenly home. Mrs. L. K. Fuller consented to accept the office of Secretary. Mrs. J. D. Herr, of Pittsburg, was appointed Secretary for Western Pennsylvania, and Mrs. W. M. Ingersoll for the District of Columbia. Mrs. Carpenter, the Corresponding Secretary, was about to return to Burmah; and Mrs. Alvah Hovey was chosen to fill her place. The Treasurer, Mrs. Merrill, resigned; and Mrs. J. M. S. Williams was elected Treasurer, Miss Clarke acting as Assistant Treasurer. Mrs. Nickerson took Mrs. Hovey's place as Chairman of the Board, and Miss A. L. Pierce was chosen Recording Secretary.

At the quarterly meeting, held in January, 1874, at the Somerset Street Church, Boston, Mrs. Carpenter bade us good-by, and the next day set out on her return to Burmah, followed by the affectionate and prayerful sympathy of all her fellow-workers.

In our third annual Report, Children's Mission Bands are for the first time reported by themselves, twenty-one in number. Since that time increasing attention has been given to that branch of the home work. Much labor and thought have been expended upon it; and thousands of dollars have been brought into the Treasury. More important still, souls have been led to Christ by this very effort to send his word to the heathen; and the foundation is being laid for the intelligent and zealous support of missions in years to come.

At the close of our third year, we were allowed to report missionaries, 11; auxiliaries, 520; life members, 606; schools, 22; receipts, $26,061.52.

FOURTH YEAR.

Miss M. C. Manning, of Warwick, Mass., was sent to assist Mr. and Mrs. Carpenter in the Karen College at Rangoon. She removed with them to Bassein in the following year, and rendered good service in teaching; but her health suffered from the effects of a fall, and she reluctantly returned home in 1877. Miss Walling, of Gouverneur, N. Y., was sent to Bassein, where she still remains. Mrs. C. B. Thomas returned to the Karen Mission at Henthada; our Society assumed her support, and also that of Mrs. L. A. Knowlton, of Ningpo, China. The latter very soon came to the United States; and it is her delight to work for missions as much as her health allows. Miss Isabella Watson, who had been several years in Burmah,

returned home with impaired health in February, 1875. Miss Myra H. Stetson was appointed to assist Miss Haswell; and at our fourth annual meeting we bade her farewell. She took cold on the voyage, and never recovered her health, but returned home, being absent just one year. She died in October, 1876. Her memory is precious; her patient courage in setting forth alone to her chosen work, and in yielding to the will of God when withheld from that work, will be kept in our hearts as an example.

In October, 1874, the Society was incorporated in accordance with an act of the Legislature of Massachusetts. By the provisions of the charter, the President and Clerk of the Society act as President and Clerk of the Board of Directors. There is but one Vice-President. The constitution of the Society was not essentially changed.

About the same time, a contingent fund was established, consisting of legacies and gifts made in memory of friends. These are invested, and the interest is used every year in the work. It is understood that the principal may also be used at any time, if required.

In this year funds were granted for support of Mrs. Downie's school in the Teloogoo Mission at Nellore, India, and for a substantial school-house; also for a girls' school and school-house under care of Mrs. Partridge at Swatow, China.

We counted in April, 1875, missionaries, 15; auxiliaries, 707; schools, 20; life members, 750; receipts, $29,609.89.

FIFTH YEAR.

We were allowed, in our fifth year, 1875–6, to send four new missionaries to the foreign field. Miss Emma Chace, of Providence, R. I., went to assist Mr. Packer in the Rangoon college, where she remained till her marriage in June, 1877, to Mr. W. H. S. Hascall, of the Maulmain Burman Mission. Mrs. Dorothea Estabrooks, the only married woman on our list, assists her husband, the pastor of the English church at Maulmain, in labor for the Eurasians there.* Miss Clara A. Sands, of Zaleski, Ohio, was sent to Yokohama, and Miss Anna H.

*A telegraphic message received April 27, 1878, announces the death of Mrs. Estabrooks.

Kidder, of Providence, to Tokio, Japan. Both these ladies are in the stations to which they were sent; the latter quite alone since the departure and the lamented death of Rev. Mr. Arthur. The Board this year began to provide for the support of Mrs. Martyn as assistant to Mrs. Downie.

Mrs. M. R. Trevor consented to act as State Secretary for Eastern Pennsylvania; and Mrs. W. M. Young took the place in Western Pennsylvania of Mrs. Herr, who removed to New York.

The buildings provided for in our fifth year were, a school-house and chapel at Lammadau, near Rangoon; a school-house at Zao-hying, China; and one for the boys' school at Swatow. A plan was presented by missionaries to the Teloogoos for a school for the higher education of the children of Christians; and in our fifth annual report a large appropriation is assigned to the "Teloogoo Baptist College Building." It was then supposed that the Government of Madras would pay an equal amount toward this building, and for half the support of the school; but it is found there are no pupils sufficiently advanced to secure a grant from Government; and the school, if continued, will be no college, but merely an institution for the direct training of Christian workers.

The fifth annual meeting occupied two days, instead of one. This new departure was made with much doubt of success; but so delightful was every session, that it became evident that we could not again limit the enjoyment to one day. The more ample time for interchange of thought and experience by the home workers was most profitably filled; and our hearts were drawn nearer to each other and to our Saviour. A children's meeting was a source of much pleasure, with the opportunity it gave of seeing the costumes of several nations, and of hearing from Mrs. Whiting, Mrs. Bixby, Miss Watson, Mrs. Cushing, and Sauna of Toungoo. We reported, missionaries, 18; schools, 20; auxiliaries, 750; mission bands, 80; receipts, $33,260.69.

SIXTH YEAR.

The record of our sixth year shows steady progress, with few important changes. Miss Martha Sheldon, of Providence, R.I., was sent to assist Miss Haswell at Maulmain; and Miss Emily H. Payne, of Halifax, N.S., with Mrs. Rosa Adams Bailey, who was reappointed a missionary, were designated to the Burman

Mission at Henthada. Both these ladies were attacked by fever, and compelled to leave Henthada. Mrs. Bailey, after several months' stay at the Kemendine girls' school, has begun work for the women at Zeegong. Miss Payne is now with Miss Rand at Bassein. Miss Isabella Watson this year returned to Bassein. The Board, on the death of Dr. Haswell, assumed the support of Mrs. Haswell. Lucy Magrath, a Eurasian who assists Miss Haswell, was also added to our list. Funds were sent to aid in building a chapel and school-house at Zeegong; and a cottage was purchased at an expense of about $100, at Monmagon, near Tavoy, a most desirable location by the seaside, where missionaries may go to rest and recruit.

Mrs. Fuller, State Secretary for Vermont, resigned; and her place was filled by Mrs. R. M. Luther. Miss E. S. Coles was appointed to assist Mrs. Butler, State Secretary for New Jersey. It was in our sixth year that, as mentioned before, we undertook the entire management of the *Helping Hand.*

The sixth annual meeting was of greater interest than any preceding one, because of the presence of more of our State and Associational Secretaries, and other active workers from various points in our home field. A free conference of home workers was of great benefit to many; and a children's meeting was held, similar to that of the year before.

The report states that there were 21 missionaries, 34 schools, 25 Bible women, and 1040 life members; receipts, $35,925.09.

SEVENTH YEAR.

In our seventh year, just closed, we sent out Miss Clara Bromley to Prome; Miss Ella F. McAllister to Bassein; Miss L. E. Rathbun to the Kemendine school; and Miss Mary M. Day to the Teloogoo Mission, of which her father was the founder. Miss Gage and Miss Manning returned to this country for rest and the recovery of health. Miss R. E. Batson and Miss M. Russell have been appointed missionaries at our request, and hope to go in a few months to the foreign field.

In November, 1877, Mrs. Colby, the President, went to Europe with her husband, for the restoration of his health. Her place in the meetings of the Board, and at the public meetings of the Society, has been ably filled by the Vice-President, Mrs. J. N Murdock.

At the request of Mrs. E. O. Stevens, $1000 has been paid to build a house at Prome for the accommodation of the sick, on land given for that purpose by Government. More than half the amount has been contributed by friends in New York, Brooklyn, and New Jersey.

An appropriation has been made for a school for the Christian training of Chinese boys at Zaohying, in care of Mr. Jenkins, and one to aid in the erection of a new school-house in the Sgau Karen Mission of Mr. Vinton at Kemendine. We have now 25 missionaries, 37 schools, about 1000 auxiliaries and bands, 1,170 life members. As many new circles have been formed as in any previous year; but some have become discouraged, and failed to contribute. Receipts of the seventh year, $39,260.43.

It will be seen from this brief survey that much of the educational work of our missions has gradually come to be supported by our Society. This is in accordance with the appeals and the motives which led to the formation of the Society. It is our hope that we may be able to enlarge and strengthen this department to just the extent needed for the best interest of the cause of Christ. We long, also, to have more native Bible women going from house to house, wherever such workers are adapted to the character and customs of the people, to tell the women and children of the Saviour. But there must be missionaries fitted by character and education for the work of training these Bible women.

As we look over our foreign field, we have reason to be grateful for those whom we have been allowed to send there. They prove that unmarried women can be as brave and steady and devoted as any class of workers. God bless them every one, and supply all their need, according to his riches in glory by Christ Jesus!

What shall we say of our success at home? Year by year we have rejoiced in the increasing number of active workers, and of contributors to the treasury; and most of those who have joined us are actually learning something of the work of God in foreign lands, and of the circumstances under which it goes on. The constant demand for missionary literature is in itself an encouragement. The instruction given to thousands of children will make them more wise and willing supporters of missions than we are in the present generation. We rejoice in the assurance

that the Woman's Mission Circle is in many churches what it is intended to be — a quickener of piety, a stimulating agent to love for souls, to prayer, to all forms of Christian growth and work. Its members call attention, by word and example, to the need of foreign mission work in accomplishing the object of all Christian effort — the bringing of every human soul into Christ's kingdom. And we hope our Society is helping effectively, though unobtrusively, to speed the day when every Christian shall, of necessity, as one who owes all to Christ, give and labor according to his or her ability, in making the gospel known to every creature. When that day comes, — when even the Baptist women of America may be counted on as sure, because of their abiding principle, to do their share in this great work, — we will gladly consider our mission as a separate organization at an end. But as yet we may not relax our efforts, but must rather persevere, with greater zeal and riper wisdom as the years go by.

RECEIPTS OF THE WOMAN'S BAPTIST MISSIONARY SOCIETY BY STATES FOR THE SEVEN YEARS FROM ORGANIZATION.

	1st year.	2d year.	3d year.	4th year.	5th year.	6th year.	7th year.
Maine	$199.86	$1,114.63	$1,716.29	$1,970.10	$2,022.78	$1,963.54	$1,883.32
N. Hampshire	172.00	470.03	720.51	1,321.12	1,745.09	1,281.62	1,463.73
Vermont	95.75	365.37	802.62	1,022.56	1,362.28	1,210.65	1,490.11
Massachusetts	4,367.11	7,321.41	8,224.85	7,844.36	9,094.56	9,945.50	9,076.45
Rhode Island	617.05	1,569.66	1,803.51	2,323.47	1,841.68	1,773.56	1,799.46
Connecticut	460.96	2,079.77	3,207.40	2,964.30	3,221.43	3,332.63	3,270.37
New York	935.12	4,550.24	5,189.11	6,717.45	7,671.23	8,002.92	9,301.73
New Jersey	45.00	980.23	1,510.08	2,697.80	3,390.24	4,106.57	3,941.03
Pennsylvania	738.20	1,997.18	2,142.83	1,599.97	2,320.77	2,741.18	3,111.64
Delaware	.....	126.00	55.00	30.00	70.00	55.00	60.00
Dist. Columbia	10.00	15.00	115.00	90.18	89.19	190.25	151.60
California	40.00	30.25	66.70	57.00	25.00	5.00	1.00
Canada	25.00	.....	25.00	11.45	4.00	2.00	.....
Alabama	.....	.....	3.65	.....	1.00	.....	.....
Dakota	.....	1.00	.....	.....	.....	.....	.....
Illinois	53.59	1.65	.....	.10	.....	3.50	.....
Indiana	.....	55.00	.....	.....	.....	.....	.....
Iowa	.....	2.00	10.00	5.00	1.30	.....	.....
Kansas	.....	.....	.....	.....	1.00	6.00	.....
Kentucky	.....	1.65	.....	.....	1.50	2.00	.....
Michigan	.....	2.00	.....	.....	.....	5.00	.....
Missouri	.....	.....	.....	25.00	.....	.....	.....
Mississippi	.....	.....	.....	.....	.....	2.00	.....
Minnesota	.....	.....	.....	.....	.....	.....	.25
North Carolina	.....	3.00	.....	4.00	.....	4.00	2.00
Ohio	25.25	5.00	.....	.....	4.25	171.35	24.25
Oregon	.....	.....	.65	3.00	9.50	.....	.....
Tennessee	.....	5.00	.....	.....	.....	.....	.....
Virginia	.....	.....	.....	25.05	.....	.....	.....
Wisconsin	.....	.....	.....	5.00	2.00	25.00	.....
Europe & Asia	25.00	50.00	27.00	.....	.....	37.88	25.00
Miscellaneous.	1,362.74	212.60	441.32	892.98	370.49	1,058.14	3,658.49
	$9,172.63	$20,158.67	$26,061.52	$29,609.89	$33,260.69	$35,925.09	$39,260.43

Total receipts for seven years, $193,448.92.

MISSIONARIES

OF THE

WOMAN'S BAPTIST MISSIONARY SOCIETY.

	Station.	*Mission.*	*Appointed.*
*Miss A. R. Gage,	Rangoon, Burmah,	Burmese.	1871.
" I. Watson,	Bassein, "	Karen.	"
" S. E. Haswell,	Maulmain, "	Burmese.	"
Mrs. R. A. Bailey,	Zeegong, "	"	"
Miss K. F. Evans,	Thongzai, "	"	"
Mrs. M. C. Douglass,	Rangoon, "	"	1872.
Miss C. H. Rand,	Bassein, "	Pwo Karen.	"
" S. B. Barrows,	Maulmain, "	Eurasian.	"
Mrs. J. J. Longley,	" "	"	1873.
Miss E. Lawrence,	" "	Karen.	"
*Miss M. C. Manning,	Bassein, "	"	1874.
Mrs. C. B. Thomas,	Henthada, "	"	"
*Mrs. L. A. Knowlton,	Ningpo,	China.	"
‖Miss M. H. Stetson,	Maulmain, "	Burmese.	1875.
§ " E. A. Chace,	" "	"	"
¶Mrs. D. Estabrooks,	" "	Eurasian.	"
Miss C. A. Sands,	Yokohama, Japan,	Japanese.	"
" A. H. Kidder,	Tokio, "	"	"
" M. Sheldon,	Maulmain, Burmah,	Burmese.	1876.
" E. H. Payne,	Bassein, "	"	"
" E. F. McAllister,	" "	Karen.	1877.
" J. C. Bromley,	Prome, "	Burmese.	"
" L. E. Rathbun,	Rangoon, "	"	"
† Mrs. J. M. Haswell,	Maulmain, "	"	"
Miss M. M. Day,	Ongole, India,	Teloogoos.	1878.
" Ulie Cross,	Toungoo, Burmah,	Karen.	"
" R. E. Batson, " M. Russell,	} appointed, and expected to sail in 1878.		

*In this country. ‖Died 1876. §Married Mr. W. H. S. Hascall, 1877. ¶Died 1878.
† A missionary of the Union since 1835.

17

Woman's Mission to Woman.

"HELP THOSE WOMEN."

THAT the friends of foreign missions may understand the particular department of missionary labor for which we desire to enlist their sympathies and co-operation, it is necessary to state fully and clearly the object which led to the establishment of the "Woman's Union Missionary Society:" namely, the elevation and evangelization of *heathen women.*

It has long been an acknowledged fact, that women in oriental countries are considered beings inferior to man, and therefore are subject to imperative laws of abasement and seclusion. Owing to their retired mode of living, but few women, especially among the higher classes, are accessible to the general missionary, but require the peculiar influence and instruction of their own sex. Although in a great measure this labor has been discharged by the wives of missionaries, so great has been the increasing demand for teachers, that the task of instruction becomes painfully arduous, added to their absorbing domestic duties.

Deeply feeling this deficiency in mission work, a number of ladies, representing all evangelical denominations, organized, in 1861, a voluntary union association, whereby the Christian women of America can labor exclusively for their degraded sisterhood in heathen lands. This they propose to do by sending out missionaries who may work in three ways: 1st, by teaching in the *zenanas*, or women's apartments of native houses; 2d, by training and employ-

ing native women as Bible-readers. 3d, by establishing schools for girls. That by this organization they do not desire to, nor indeed can interfere with the existing "Missionary Boards," will be evident if their object be rightly considered as an auxiliary work which cannot be accomplished save by *women;* similar in character to the assistance rendered to every minister of the cross by the institution of Sabbath-schools or "Bible women." That this design is practicable, may be judged from the ample results of the pioneer of female missions, called,

"The Society for Promoting Female Education in the East."

This association, formed in England more than thirty years ago, has been eminent for its efficiency, and has rendered such valuable assistance to mission stations, that even missionaries of the time-honored Boards of America have gladly solicited and accepted its aid. From the last report of this society we learn that, since its establishment, over one hundred and fifteen European teachers have been sent to foreign fields, who have trained two hundred and twenty-seven native teachers. Two hundred and sixty-nine schools have been materially assisted, containing ten thousand scholars; while over two hundred children are supported by specific contributions.

Results of our Work.

Since the organization of the Woman's Union Missionary Society, six missionaries have been employed in Burmah and Calcutta, while forty-seven native Bible-readers have been supported in the various mission stations of Burmah, India, Africa, Japan and China. The first missionary, Miss Marston, was sent to Toungoo, Burmah, where she established a school for Burmese and Shan girls, and also trained

a native Christian woman as a Bible-reader. The second missionary, Miss Brittan, reached Calcutta four years ago, where hitherto there has been no American mission, and where she established a "Home" for the training of our missionaries now employed there, and in other districts of India. A wide and deeply interesting field of labor within a few years has opened among the *zenanas*—or apartments for women—of the wealthy and high caste classes of India, whose hearts have never been cheered by the happiness which floods our path, due alone to *our social elevation*, the offspring of Christianity. Our missionaries now labor in one hundred and three zenanas and ten day-schools for girls, the pupils in all numbering several hundred. Miss Brittan writes of these

Zenanas:

"The house is generally the father's, who is its head, or if dead, is succeeded by his eldest son, while their wives are the mistresses. All the sons bring their wives to their father's house, where they have each separate suites of apartments. In this way, perhaps in one zenana there may be six or seven women and any number of children—quite a school of itself. If they are of high caste, they can never go into the streets nor be seen anywhere. Should they visit their relations, they are closely veiled, and shut up in palanquins so tight that no one can see in or out. How my heart ached for them, deprived of all pleasures of childhood, never permitted to go outside of their little rooms, and with nothing to look upon but brick walls. They know nothing but how to worship their gods; and yet with bright, intelligent minds, how eager are they for instruction. You must never associate the idea of the Persian harems with the zenanas of India, for the apartments of women, even among the wealthiest, are almost utterly neglected, although their husband's rooms are furnished much in the English style, with couches, mirrors, and marble-tables while sometimes is seen a grand-piano."

An illustration of the contrast between the apartments of women and men in India is given thus in a letter from our missionary, Miss Nottingham:

"Yesterday I opened a house which was exactly like those I had read of. The babu, or gentleman of the house, had a suite of rooms furnished elegantly, rich carpets, sofas, chairs, beautiful paintings and statuary, with a centre table covered with vases and curiosities. It was refreshing to see such beauty and elegance. But alas! I was shown into the women's apartments, and the tears came to my eyes. Ah, how sad! The babu spoke English and was a gentleman; his wife sat on a dirty mat, which was thrown on a damp stone floor, her hair uncombed, her one article of clothing a sauree, wretchedly dirty, and the appearance of everything in the bare, miserable, little room she lived in was that of lowest heathenism.

Pupils in Zenanas.

Many of the pupils are ladies of high social position whose husbands are not only merchant princes, but men of great intellectual attainment. But with all this unbounded wealth national custom has kept women in such seclusion and ignorance, life for them has degenerated into a blank existence. Their elevation depends *solely on Christian women*, who become not only a medium of communication between them and the outer world, but give them introduction into a new phase of being. That they are gifted with bright, active minds, is proved in contrasting them with untrained scholars in our own enlightened land. Miss Brittan thus alludes to this aptitude for learning:

"Children from the ages of eight to fourteen have mastered half of the Bengali primer in three weeks. Again, a woman who merely knew her letters in Bengali, was anxious to begin the study of English. On asking her if it were not better to read Bengali first, she answered, 'Oh, no! let me learn both.' On my next visit, after sending her 'Step by Step' in Bengali and English, I found she could read the book through in her native tongue and spell any word that was asked. 'Well,' I said, 'you have not had time to learn anything in English.' 'Oh yes,' she replied, 'hear me.' She then read the first page of the book in English, besides spelling the words and translating them in Bengali."

Bible Instruction.

The greatest feature in zenana instruction is the daily

introduction of the blessed Gospel of our Saviour, so eminently the friend and elevator of women. Our missionary, Mrs. Nichols, writes :

"Every where the women are beginning to ask for Bibles. On asking a pupil why she wished one, the answer was, 'I want to know the holy way to heaven.'"

In one of Miss Brittan's visits a pupil unlocked the box where she kept her Bible and clasped it to her heart. Several pieces of paper were in it, evidently marks of reading.

"Oh," said she, "I *love* this book. When I read our own books they make me feel afraid, but when I read this, it gives me peace."

A woman who, while under the instruction of Miss Nottingham, accidentally found one leaf of the New Testament containing a part of the miracle of Christ raising the daughter of Jairus, begged for the Gospel of St. Luke that she might read the whole of it.

Obstacles to Christianity.

The under current of Christianity is strong in India. An educated Hindoo has said :

"Almost without an exception, all men who have been educated in mission schools are Christians in belief, although afraid to profess this openly. It is a positive fact that many babus every night before retiring call their families around them to read the Bible and pray with them."

It is avowed by all candid minds, that the most serious hinderance to the spread of Christianity is the want of education among women. Enlightened men in India say :

"Thousands of young men here are Christians in head-belief, for the beauty, truthfulness and purity of the Christian religion must commend itself to every educated mind; but the affections of our hearts prevent an open profession of this faith. Were we to do this, we should become outcasts from our homes, be cursed by our

wives, and our little ones taught to hate us. *It is our women who keep up Hindooism by their bigotry and ignorance.*"

But now so popular is the system of zenana instruction becoming, we cannot doubt the truth uttered by an eminent missionary, that "Education, among heathen women, is to be the great missionary work of the age." An educated Hindoo said to Miss Brittan—

"I believe, a hundred years hence, India will be a glorious country, and, if she is, it will be owing to kind Christian ladies who are now instructing our women. When they are educated and taught to know something more than to dress and sleep, then, and not until then, shall we know the meaning of the beautiful English word—'Home.'"

Perhaps no plea for the urgent necessity of this great work could be more forcibly presented to the consciences of Christians than the touching petition of Miss Brittan for

Missionaries and Means.

She writes:

"Zenana work is spreading over the length and breadth of the land, and there is a deplorable outcry for teachers. Oh, that you could send out others for this deeply interesting work, which can be commenced *without the acquisition of the language.*

"The work here is immense, and only limited by our means. Oh! that I could plead with our wealthy ladies at home; that I could take them from their luxurious houses, and make them enter with me the wretched places of these poor women, called homes, but literally prisons; that I could contrast their sumptuous clothing with the one poor garment of these women; their knowledge and enlightenment with the debasing ignorance of these; the tender love and respect shown to them by husband, brother and son, and the degrading slavery in which these poor women are held by their relatives; and I am sure if there was one spark of the love of Christ in their hearts, one drop of what ought to be woman's tender pity for woman, thousands would come forward and *give up one little luxury a year* to support the teachers who seek to elevate these degraded women.

"I think these millions of women are in a worse condition than any other human beings on the face of the whole earth. They are not only the most degraded, abused and ignorant slaves, but they are the

closest prisoners, to whom, in most cases, the very breath of heaven is denied. Just fancy women from forty to fifty years old, never having seen even the moon or a tree, not able to use properly that glorious gift of God, the sight. How often I wished I had eloquence to plead for them. You do not know how it makes my heart ache to receive daily messages imploring me to go and see new zenanas, if only for once. And then I must turn away and say I can do nothing for them; it makes me so heart-sick to think they must lift their supplicating hands in vain to be rescued from their wretched state. At this moment, I could open a hundred more zenanas, while, from various places in India, important entreaties are daily sent to me for assistance.

"My heart was very much touched by one of my poor women today. She is anxious to be taught, and listens to instruction with eager attention. She has lost all faith in Hindooism, and seems now like one *groping about in the dark for a resting-place.* God grant that she may find a safe and sure anchorage on the rock Christ Jesus. 'Oh,' she says, 'we are all like beasts; as such we live and as such we die. Why do not *some of your ladies come and teach us?* we are so ignorant, we know nothing. Why do not more Christian ladies come and teach us, if they believe that unless we know about Jesus we cannot go to heaven? Oh, why have they never come to us before? and why do not more come now?'

"Plead, oh! plead with all your eloquence for these poor slaves and prisoners, *for woman must rouse to the work, for her heathen sisters are everywhere calling out to her.*"

Yes, evade it as we will, *on us*, as women who owe every blessing to Christianity, rests this deep responsibility.

Sadly do we confess that, even in this age of spiritual progression, from many benevolent hearts who are ever devising means for the alleviation of surrounding misery, comes the oft-repeated doubt as to the *practicability of foreign missions.* But, dear Christian friends, you can never forget that we were once "aliens from the commonwealth of Israel," and might never have emerged from the pagan darkness of our benighted ancestors had not some *missionaries* of the cross taught them the sweet story of pardon and peace through a risen Saviour.

All can work or pray fervently for this cause; for no

one has so circumscribed a sphere that some heart cannot be roused by their gentle influence to a higher sense of duty as a redeemed sinner.

But few words remain to commend the "Woman's Union Missionary Society" to the friends of humanity, and those are explanatory of our

Organization.

This Society, as its name signifies, is an association uniting all Christian women who desire to work for the religious and mental elevation of their degraded sex in heathen lands. Its operations are conducted by officers representing six denominations, two of whom only (the treasurer and auditor) are gentlemen. The funds needed to carry on the operations of the Society are raised by subscribers or voluntary collectors, who pledge themselves to obtain annually a sum not less than twenty dollars. Auxiliaries can be formed in any community, on the basis of the Parent Society, as circumstances may dictate, provided no rules infringe upon our Constitution and By-laws.

Another popular means of interesting our young friends is by the establishment of

Mission Bands.

These are formed by presenting the object of our peculiar mission attractively and clearly to the young, who can organize distinct auxiliaries to raise not less than *twenty* dollars annually. The rules are simple, as follows:

1. An association of the young ladies banded together to aid the "Woman's Union Missionary Society" shall be called a "Mission Band."

2. Each Band shall be responsible for the payment of not less than $20 a year.

3. A child may become a *Member* of a Mission Band by the annual

payment of twenty-five cents. Parents or other adults may become Honorary Members by the annual payment of fifty cents.

4. Each member shall be entitled to a certificate of membership provided by the Society.

5. A Mission Band may be formed by four or six young ladies or children acting as collectors, whose duty it shall be to obtain the names of members, return them certificates of membership properly filled out, and also to make yearly collections as they become due.

6. Each Mission Band shall have the superintendence of some lady in the same church where it is formed, whose duty it shall be to watch over and direct the labors of the collectors, see that their payments are duly made to the general Treasurer, and in every way encourage their efforts.

7. Each Mission Band may have the privilege of specifying in what particular field, occupied by the Parent Society, they wish their money to be expended.

8. Each Mission Band must select an appropriate name, that no confusion arise in the acknowledgment of money.

Distinctive features of our work.

In closing, we would mention the charcteristics of our Society, which distinguish it from all other existing missionary organizations:

1st. *It is a work designed exclusively for, and carried on by women*—literally a woman's mission to woman. At the time of our foundation, it was not generally customary for missionary boards to send out single women, although there had been occasional exceptions. We organized to supply this deficiency. We seek not to intrude upon or hinder the work of missions now being carried forward by the honored boards of various denominations, but to co-operate with them while simply doing *woman's work*. We hold that there is a manifest propriety in sending out single ladies from a society conducted by women, who necessarily can understand and provide for the comforts of their candidates far better than the other sex, and can ap-

preciate more keenly the difficulties of their peculiar sphere of labor.

2d. This is a Union Society, and the only foreign missionary one in America where all can work for the cause of Christ exclusive of that denominational feeling which has been so greatly deplored. Missionaries in a foreign land all concur in stating that there, sectional differences vanish, all being as members of the one Church of all ages who own our Redeemer as its head. We but seek to carry out this spirit of unity here.

3d. Our work in this organization is voluntary, each officer freely giving time and labor, so that all funds received may, as far as possible, be devoted to the object for which it has been given.

While viewing with deep thankfulness the results of our efforts for heathen women made by a voluntary Society, organized scarce seven years ago, we do not doubt that the work has been blessed and owned of our Lord.

In the words of one of our workers, we say:

"It has never been our wish to turn aside any funds which may hitherto have been appropriated to the cause of missions, for we wish to build up, not pull down the goodly structure; but only to open *a channel* through which mothers and daughters of this enlightened land may cause the influence of their talents and piety to be directly felt by the women of heathen lands, *two hundred and fifty millions* of whom are living in utter ignorance of the gospel, and passing on to a dark eternity without God and without hope. How many among us are doing nothing for the salvation of souls, and see nothing to be done! To such we would say, Your help is needed to carry the bread of life to souls that are ready to perish; your smallest contribution will speed this work; your name will strengthen it; your prayers will descend in fertilizing showers upon distant, barren fields, causing them 'to bud and blossom as the rose.'"

September, 1867. S. D. D.

OFFICERS

OF THE

Woman's Union Missionary Society.

PRESIDENT.

Mrs. T. C. Doremus, 47 East 21st Street, New York.

VICE-PRESIDENT.

Mrs. Jacob Leroy, 236 Water Street, New York.

TREASURER.

John E. Johnson. Address, care of Brown Brothers, New York.

SUB-TREASURER.

Mrs. J. E. Johnson, 108 West 13th Street, New York.

CORRESPONDING SECRETARY.

Miss S. D. Doremus. Address, Doremus & Nixon, New York.

RECORDING SECRETARY.

Mrs. William Ransom, 36 East 15th Street, New York.

PRESIDENT OF PHILADELPHIA AUXILIARY.

Mrs. S. J. Hale, 1413 Locust St., Philadelphia.

"The Missionary Link" can be procured by addressing Miss S. D. Doremus, Doremus & Nixon, N. Y. Price, 50 cents per annum. This is the only organ of the Society, and contains reports of mission work.

Reports, "Woman's Mission to Woman," and the leaflet, "Story of Beautiful Star," can also be procured of Miss S. D. Doremus, and of Mrs. Hale, in Philadelphia.

MRS. VAN METER, a Missionary lady who has spent many years in Burmah, and who is now visiting this country for the purpose of awakening interest among American women in Christian labors for their heathen sisters, writes:

"I feel anxious to have the history of the Woman's Missionary Society, and its rapid progress, the great increase of its work and demand for more laborers, together with some of the thrilling passages and facts communicated to you through the reports of your missionaries, *more widely circulated.* Publish again and again what you hear of the wretched condition of *woman* in the dark lands of heathenism. In a single city of China (Pekin) 4,000 infant daughters are destroyed every year, and that not because their parents do not love their offspring, for I have found parental instinct as strong in every uncivilized land I have visited as in our own, but from pure pity of their lot—poor heathen woman's lot,—from which mothers cannot save their daughters, save by death.

"Should not Christianity open to these helpless mothers and daughters the hope of a better life. O Christianity! come with thy holy and elevating influence to 'turn the hearts of the parents unto the children' to show them the noble end for which life was given; and above all to lift up woman from the degradation into which she has sunk, for Jesus' sake!

"You are doing a good work and your six ladies sent out by a Society so recently organized, together with the many native Bible-readers whom you support, are carrying the 'Bread of Life' to hungry souls. But what are they among so many? You have in a short space of time accomplished a noble work, but it is like a drop in the ocean, compared to the demands which are pressing upon your attention

"Since my return to America I find all over the country competent and suitable Christian young ladies whose hearts long for the missionary's work. Some are hindered by providential claims upon them at home, others by their friends. Parents and friends cannot—will not give them up. Christian parents will not always refuse their daughters to such a call, while heathen mothers seek to cast their children into the Ganges to appease the gods they *fear*, as the highest sacrifice they can offer. Jesus demands a sacrifice of *love.* I would, I do implore Christian mothers and daughters to inform themselves concerning the condition of heathen women, and to act personally in view of the startling truth. I see a great work for Christian ladies to do in their own land in co-operating with and supporting such a work as your Society is doing."

5 Cents per Copy.

PAPERS

Read at the Meeting

OF THE

WOMAN'S MISSIONARY SOCIETIES

OF THE

TWO SYNODS OF INDIANA

Indianapolis, October 13 and 14, 1880.

THE SEED, THOUGH GOOD, LIES FRUITLESS TILL CAST INTO THE GROUND; GOOD SEED IS HERE; LET IT NOT GO TO WASTE, BUT READ, CIRCULATE.

MAY IT BE RECEIVED INTO THE PREPARED SOIL OF HONEST HEARTS, AND BRING FORTH, WITH THE BLESSING OF THE GOD OF HARVEST, SOME THIRTY, SOME SIXTY, AND SOME AN HUNDRED-FOLD.

"I MUST WORK THE WORKS OF HIM THAT SENT ME, WHILE IT IS DAY; THE NIGHT COMETH, WHEN NO MAN CAN WORK."—JOHN, IX, 4.

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Special Notice.

As our Meeting took place the day after our State election, it was impossible to have it reported, even meagerly, in the daily papers, whose columns were otherwise filled.

A general wish for the printing of the papers was expressed—hence their publication in this form; the idea being borrowed from a similiar pamphlet issued last spring by our sisters of the Methodist Episcopal Church.

Your attention is specially called to the advertisements, which help to defray the cost of publication. They are carefully selected, and all of first-class establishments, where our own trading is done. Miss Clarke's outfit for Persia came mainly from L. S. Ayres & Co., and Baker & Randolph have done our missionary printing for four years. Ladies wishing to order goods, or coming here to shop, will be well and fairly treated, according to our experience, at these places.

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MRS. G. A. WELLS.
MISS G. Y. HOLLIDAY.

Albert R. Baker. *Fletcher Randolph.*

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PROGRAMME.

WEDNESDAY, 9 A. M.

Prayer Meeting, led by Mrs. J. P. E. Kumler, Cincinnati. Subject: "Our Need, as Mlssionary Workers, of the Holy Spirit."

Scripture Reading.

Singing.

Prayer.

Address of Welcome, Mrs. H. A. Edson, Indianapolis.

Response to Address of Welcome, Mrs. Rob't Watts, New Albany.

Address by the presiding officer, Mrs. Chas. Hutchinson, New Albany.

Appointment of Committees.

Reception of Delegates from other Societies.

WEDNESDAY, 2 P. M.

Report of Crawfordsville Presbyterial Society.

Report of Logansport Presbyterial Society.

Paper—"Motives of Christian Work," Mrs. S. C. Garritt, Hanover.

Paper—"How can Women work for Home Missions?" Mrs. J. F. Kendall, LaPorte.

Report of Ft. Wayne Presbyterial Society.

Report of Muncie Presbyterial Society.

Paper—"Utah," Miss M. L. Benny, Winona, Minn.

Evening meeting at seven-thirty.

THURSDAY, 9 A. M.

Prayer Meeting, led by Mrs. J. F. Kendall, LaPorte. Subject: "Individual Consecration.

Report of Indianapolis Presbyterial Society.

Report of White Water Presbyterial Society.

Paper—"Our Modes of Work, "Mrs. J. F. Moore, Vincennes.

Report of New Albany Presbyterial Society.

Report of Vincennes Presbyterial Society.

Paper—"Girls' Societies," Miss Flora Gossett, Wabash.

Paper—"Sunday School Organization," Miss Mina Merrill, Indianapolis.

THURSDAY, 2 P. M.

Report of Committees.

Election of Officers.

Miscellaneous Business.

Paper—"Scriptural Giving," Mrs. Abbie Bonner, Greensburg.

Paper—"Our Decennial: a look backward and forward," Mrs. R. E. Goodman, Kendallville.

Paper—"Praise Meetings," Mrs. S. M. Stirling, Delphi.

Poem—"At the Communion Table."

Addresses.

Evening meeting at seven-thirty.

RESPONSIVE READINGS.

PREPARED BY MRS. Z. M. HUMPHREY, CINCINNATI.

1. *What is the great commission?*

Answer. And he said unto them, Go ye into all the world, and preach the gospel to every creature.

2. *Who were the first missionaries and by whom appointed?*

Answer. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them

3. *What is the field and the seed?*

Answer. The field is the world; the good seed are the children of the kingdom.

4. *Is the field ready for the harvest?*

Answer. Behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest.

5. *Who qualifies the missionaries for their work?*

Answer. And the Lord said unto him, Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say.

6. *Are the heathen condemned?*

Answer. Wherefore as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned.

7. *Have they any excuse for not believing?*

Answer. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made,

even His eternal power and Godhead; so that they are without excuse.

8. *How then can the heathen be saved?*

Answer. And the Scripture foreseeing that God would justify the heathen, through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

9. *Is there salvation for them excepting through Christ?*

Answer. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.

10. *How can they obtain faith?*

Answer. So then faith cometh by hearing, and hearing by the word of God.

11. *What plea then can the heathen bring for their unbelief?*

Answer. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?

12. *Will we be held accountable if we do not send the gospel to them?*

Answer. The voice of thy brother's blood crieth unto me from the ground.

13. *Have we reason to believe that missions to the heathen will be crowned with success?*

Answer. Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

14. *Is it God's purpose that the gospel should be preached to all nations?*

Answer. Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

15. *Is it still right and necessary to pray for the accomplishment of this purpose?*

Answer. Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them.

Pray ye, therefore, the Lord of the harvest, that He will send forth laborers unto His harvest.

16. *What promise of assistance have we in this work?*

Answer. Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world.

17. *When shall the end come?*

Answer. And the gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.

HISTORICAL SKETCH.

Soon after the formation of the Woman's Foreign Missionary Society, of the Presbyterian Church (North), in April, 1870, single societies were formed in our state, with no tie save that of reporting to a common center. Presbyterial organization was soon found needful, New Albany being the first to take this step in September, 1873. Indianapolis followed, April, 1875, its organization at that time being largely due to its first President, Mrs. J. P. E. Kumler, who soon after removed to Cincinnati, being a great loss to the infant society. At its initial meeting, as soon as an organization had been effected, Mrs. Kumler proposed that we invite the Board of the North-west, then in session at Milwaukee, to hold its annual meeting of 1876 at Indianapolis.

A warm debate followed, the majority of those present knowing little of what the Annual Meeting or the Board might be. Just at noon, the question was carried, and the newly-elected President, with the remark that "dinner could wait," got into her carriage and drove to the telegraph office to send the invitation.

A Committee on the Next Place of Meeting had that morning been appointed at Milwaukee, with private instructions to prefer any invitation from Indiana. No one was present from Indianapolis, but the Indiana member of the committee, a lady from Crawfordsville, was instantly asked, "Can not we go to Indianapolis?" She replied, "They are already overrun and burdened there with large public gatherings; I dare not invite you there on my sole responsibility." Unable to come to a conclusion, the committee asked leave to postpone their report till afternoon. Instead of consulting, they resolved themselves into a prayer meeting and sought Divine guidance. They went to the afternoon session without a report, and were filled with joy when Mrs. Hoge rose and read Mrs. Kumler's telegram.

Neither that assemblage, however, rejoiced, or the little band which so boldly summoned their presence, dreamed of what it was to bring to us. Statistics are given elsewhere. But neither figures nor words can transmit the tender, devout spirit of that memorable meeting, born and cradled in prayer. Many look back to it as a Bethel, and a dear fellow-worker in the M. E. Church dates her interest in

Foreign Missions from it. So at home were all who loved the cause of missions that one sister of another denomination caught herself thinking "Why, what is that Presbyterian, Mrs. H., doing in *our* meeting?" There our beloved Mrs. VanHook offered herself for a foreign field, and among those who heard her simple story, were souls who took a secret vow she should be sent and sustained. Mrs. Rhea was with us, dear to our societies then and since, with the story of God's gift to her, of the home at Lake Forest, and Dr. Coan, beaming with delight, now in glory. The sweet influence of those two days has spread beyond the bounds of country and time, and the fragrance of the ointment there poured out yet fills many a home and heart, near and far.

Simultaneous with this meeting was the formation of Logansport Presbyterial Society, early in April, 1876. In the same autumn, Crawfordsville, Vincennes and Fort Wayne followed in rapid succession. Muncie and Whitewater organized the next spring, so that we were able to report societies in each of our eight Presbyteries when the Board held its next annual meeting in Chicago.

Many felt the need of some link between these organizations. In October of 1876, the semi-centennial of Presbyterianism in Indiana was to be celebrated by a joint meeting of the two Synods at the capital. Thither the Executive Committee of Indianapolis Presbyterial Society invited the officers of its sister societies, and representative women from those Presbyteries not yet so organized, to take counsel on a plan of union. The question was somewhat complicated by the fact that our state was then the debatable ground between Philadelphia and Chicago. Our three most important auxiliaries, Fort Wayne, New Albany and Indianapolis Second, as well as the largest single giver in the state, Mrs. Mary Lapsley, of New Albany, were all in connection with the former society, while, with a very few exceptions, the rest of the state worked under the Board of the North-west.

It was felt that Indiana's work was nowhere justly reported. After fully discussing the subject, the only step taken at this conference was the election of a State Secretary. She was to gather and publish the statistics of Home and Foreign Mission work; to report annually to the Board of the North-west, and, for 1877 at least, to print and distribute an Indiana report. It was provided that this officer should be annually re-elected by the Indiana delegates to the Board meetings, and that she should always convene them together at that time for this purpose and for yearly instructions. Miss Grettie Y. Holliday, of Indianapolis, was elected to this office, which she held for almost four consecutive years. Early in April, 1877, the

state report was issued in an edition of six hundred copies, paid for by an assessment laid on the eight Presbyterial Societies. It cost sixty dollars to print, and was thoroughly circulated by the Presbyterial Society Secretaries. After this year, as the societies belonging to Philadelphia, of their own accord and with the cordial consent and approval of their parent society, one by one transferred themselves to the Board of the North-west, the neccssity for such a state report ceased to exist and it was discontinued. The work of the State Secretary was now such that each Presbyterial Society was asked to pay one dollar, or eight in all, for the expenses of her work—printing, postage, etc. It was supposed this would be ample, but the facilities for cheap copying and postage, and the many new opportunities have enlarged the work so that this sum has long been inadequate.

At the Board meeting in Toledo, in 1879, the Secretary felt constrained to ask for an assistant. Mrs. J. C. Helm, of Peru, Ind., was chosen, but her speedy removal from the state rendered the election a practical nullity. At Springfield, last April, Mrs. A. F. Bartholomew, of Valparaiso, was elected as assistant, Miss Holliday being re-elected as principal. The Indiana delegation left Springfield, mortified to learn that their state had not only made no advance upon the contributions of previous years, but would not have even reached them had it not been for the generous and impromptu gift of Mr. and Mrs. Culbertson, of New Albany. We began to talk Synodical organization; the ladies at Chicago urged it for their own sakes, as well as ours, and requested that without delay we should choose Synodical Presidents and Secretaries, a Treasurer being unnecessary.

Some of us felt strongly the need of a meeting to launch this new form of work. The Northern Synod was to meet at Fort Wayne, in the extreme north-east of the state; the Southern at Evansville, equally as far to the south-west of our long and narrow territory. Having so long worked together, for love's sake and to secure uniformity of action, it was thought we must meet jointly. The Executive Committee of Indianapolis Presbyterial Society authorized the State Secretary to invite such a meeting to Indianapolis, in October, 1880. The North-western Board, in the meantime, asked that Synodical officers be elected at once, that their names might appear in their annual report of last May. The time being too short to submit the names suggested by them to the local societies, they were sent to the Presbyterial Society officers for action, and at the same time the invitation for October. This was warmly greeted and accepted, while the following officers were chosen to serve till October or till their successors should be chosen and signify acceptance:

Northern Synod—President, Mrs. J. F. Kendall, LaPorte; Secretary, Mrs. A. L. Bartholomew, Valparaiso.

Southern Synod—President, Mrs. Chas. Hutchinson, New Albany; Secretary, Miss G. Y. Holliday, Indianapolis.

These four officers constituted a Committee on

PROGRAMME AND PLAN OF MEETING.

After mature and prayerful deliberation, it was decided to include Home Missions in the subjects to be discussed, as so many of our societies work for both Home and Foreign Boards. We could only study and pray over the former subject, however, having no authority to take any binding action, as that rests with the committee of two from each Presbytery, appointed by the respective Synods, to take charge of the Home Mission interest. The unforeseen state election, immediately preceding our gathering, and the excitements attendant, caused us to fear lest our meeting prove a failure, but we were agreeably surprised by the excellent attendance and the deep interest shown from beginning to end.

As one said, "This meeting has been divinely planned." The ladies of Indianapolis entertained as they always do, and were ably seconded by the gentlemen. The prayer meetings, led by Mrs. Kumler and Mrs. Kendall, were unreportable, but their spirit pervaded all the proceedings. The evening meetings, under the charge of the Indianapolis pastors, were conducted on Wednesday evening by Rev. H. M. Morey; on Thursday by Rev. W. A. Bartlett, D.D. These were not distinctively women's meetings. Wednesday was devoted to Home Missions, the speakers being Rev. A. K. Baird and Rev. Henry Little, D.D. Thursday, the Foreign Mission evening, addresses were made by Rev. Albert A. Fulton, soon to sail for China; Mr. Keigo Kawamura, of North Japan, studying for the ministry at Greencastle, and Miss Rankin, the faithful Mexican laborer. The day meetings were presided over by Mrs. Charles Hutchinson, of New Albany. The salutations of our Methodist and Baptist sisters reached us through Mrs. Juliette Shipp and Mrs. Henry Coburn. Mrs. Kumler represented the W. F. M S., of Philadelphia. Besides the printed papers, we had delightful addresses from Mrs. Sturges, whose life has been given to Micronesia, in one of the Caroline Islands, and from Mr. Kawamura. Masters Sam. Merrill and Dan Dorsey, with the two children of Professor J. B. Roberts, of the Fourth Church, Indianapolis, gave us recitations and a dialogue, showing their mode of Sunday-school mission work. Three mothers of our missionaries were

with us—Mrs. Whipple, Mrs. Campbell and Mrs. Bassett. Mrs. Stirling and Mrs. Moore told us of the joy in Delphi and Frankfort over Miss Carey's going to Persia, and Mrs. Wells, of the newly adopted missionary of the Second Indianapolis Church, Miss Mary Clarke, now on her way to Tabriz. Mrs. Pickard told of how she kept her silver wedding, with gifts from friends, not for herself, but the Master, to help build Mrs. Warren's chapel at Gwalior. It was suggested that we tithe our Christmas money, and let our first gift be to the Lord of Christmas.

It was good to be there, but the hours passed, and a German brother, Herr Fritz Fliedner, unexpectedly with us, himself a missionary in Spain, and son of the beloved Pastor Fliedner, closed our meeting with a fervent prayer.

The following committees were appointed and reported as below, their reports being unanimously accepted:

REPORT OF THE COMMITTEE ON RESOLUTIONS.

Resolved, That we recognize with heartfelt appreciation the hospitable entertainment in the homes of the ladies of the Indianapolis churches; the refreshment and comfort provided so bountifully at the church, and the cordiality and sympathy extended to all.

Resolved, That our sincere thanks be given to the different railroad officials who have generously granted us reduced rates of travel.

Resolved, That during this decennial year *Indiana* shall not be found wanting in bringing up her offerings of fifty per cent advance, as requested by the North-western Board; and to this end,

Resolved, That as *individuals* we return to our homes to *work*, to *give*, to *pray*.

Miss Anna Ballantine, Bloomington, Chairman.
Mrs. S. C. Garritt, Hanover.
Mrs. T. H. Ristine, Crawfordsville.

REPORT OF THE COMMITTEE ON DECENNIAL OFFERING.

Resolved, In order to stimulate interest in this subject, a leaflet be prepared and circulated by Mrs. H. R. Edson and Miss G. Y. Holliday, both of Indianapolis.

Mrs. S. M. Stirling, Delphi, Chairman.
Mrs. W. A. Hutchison, Knightstown.
Mrs. H. R. Edson, Indianapolis.
Miss M. Jennie Nealy, Muncie.
Mrs. T. J. Pickard, Fort Wayne.
Mrs. W. M. Lewis, New Albany.

REPORT OF THE COMMITTEE ON ORGANIZATION AND NOMINATION.

In view of the heavy and increasing burdens laid upon the beloved officers of our Board at Chicago, and in the hope of sharing and in some measure lightening these burdens; believing, also, that Synodical organization will be the means of making the work in our state more effective, systematic and harmonious, your committee would recommend,

1. That we do at this time organize Synodical Missionary Societies, auxiliary to the Board of the North-west, and there be one for each of our two Synods.

2. That we elect a President and Secretary, who, with the Presbyterial Society Presidents in their respective Synods, shall be an executive committee for that Synod, to confer as to Synodical meetings and other work, with power to fill the two principal offices in case of emergency.

3. We recommend that the Secretaries of the two Synods combine their annual reports, so making one state report, which shall be presented to the Board of the North-west by these Secretaries alternately.

4. We recommend that the officers in each Synod consult with the ladies appointed by Synod to take charge of the Home Mission work in their respective Synods, to the end that by working together, whenever practicable, they may, as far as possible, simplify machinery and economize expenses.

5. We nominate as officers for the Southern Synod,

President, Mrs. Charles Hutchinson, New Albany.
Secretary, Miss Grettie Y. Holliday, Indianapolis.

For the Northern Synod,

President, Mrs. Caroline Coulter, Crawfordsville.
Secretary, Mrs. J. M. Safford, Peru.

All of which is respectfully submitted by your committee.

Mrs. J. F. Kendall, LaPorte, Chairman.
Mrs. R. E. Goodman, Kendallville.
Mrs. D. A. Bassett, Crawfordsville.
Mrs. J. M. Safford, Peru.
Mrs. C. N. Todd, Indianapolis.
Miss G. Y. Holliday, Indianapolis.
Mrs. Edw'd Mann, New Albany.
Mrs. Sam'l Bonner, Greensburg.
Mrs. J. F. Moore, Vincennes.

The question of annual meetings is left to the Executive Committee and the Presbyterial Societies at their spring meetings.

There was a strong feeling that Synodical officers should not be required to hold Presbyterial or local offices. Also, that in ordinary cases, it was unwise for general officers deeply engaged in the Foreign Mission work to attempt the same position in regard to the Home work, and that they should not be required to do it; but that it was best to try to enlist new workers who should be comparatively free to engage vigorously in that department.

Our thoughts turned lovingly to those Providentially detained from our meeting, whose hearts we knew were with us. One of these, Mrs. W. L. Culbertson, of New Albany, in a few short days passed within the pearly gates, leaving a vacant place in hearts, home, church and missionary work not easily filled. Our losses by death have thus far been wonderfully few. Mrs. Chas. White, first President of Whitewater Presbyterial Society, herself for years a missionary in India, and Mrs. Lapsley, having till now been the most serious.

And now of our Woman's Missionary work in Indiana, after ten years, it may be said, "With my staff have I passed over this Jordan, and now I am become two bands." Henceforth, though one in spirit, we shall outwardly be two; yet ties which have bound us for four years are not lightly broken.

Our machinery is gradually, steadily, settling into working order. The Presbyteries understand us better than they did at first; they have become accustomed to our yearly reports, and some of them, to our great surprise, have even opened their doors and asked our aid in conducting the time-honored popular evening meeting. We thank our pastors and elders for their encouragement and co-operation. We thank those who have re-established the monthly concert, and with whom the annual missionary sermon in behalf of the ladies' society is an institution. We have yet more to ask of them: we crave their help to "rouse the careless daughters, and those that are at ease in Zion," who will not come to our meetings, or read our magazines, or listen to our words, but who must sit and hear the voice from the pulpit, and who would hesitate to say to their pastor, "I can not feel any interest in missions—do not talk to me."

We ask their aid to train the children, to increase the circulation of the magazines, to form new societies. Without their help we are the left hand, striving to do the work of both hands. We know the hearts of our constituted authorities are with us, but we want their heads. We are not always succeeding so brilliantly as to be able to

go alone, nor do we care to do so. As Presbyterian women, preferring our own polity, we desire to work along its time-honored lines; we see with delight how naturally our work falls in with them, and we remember that our brothers have longer experience here than we.

With the help of God, this year we must advance into the enemy's country, and regaining the ground we have lost, win and hold places yet unoccupied. Let there be united prayer, united work. Vain is machinery or numbers, unless God be with us, but with Him "one can chase a thousand, and two put ten thousand to flight."

"Onward, Christian soldiers, marching as to war,
With the cross of Jesus passing on before;
Christ, the Royal Captain, leads against the foe—
Forward into battle see His banners go."

"And let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

ADDRESS OF WELCOME.

MRS. HELEN R. EDSON, INDIANAPOLIS.

We have read of lakes within the sea—calm, unfathomable—wearing the pictured sky upon their bosoms day and night unblurred.

We welcome you to-day to this still harbor, this calm lagoon in the midst of a political sea. We meet by urgent request of the North-western Board of Foreign Missions for Women. "The little one has become a thousand"; the handful of western women pledged to work for women nine years ago, has increased to ten hundred and four societies reporting to this Board, and their contributions amounted last year to more than forty-three thousand dollars.

Several years ago it was found that the burdens of correspondence and management resting upon the Secretaries and Treasurer were becoming too heavy, and a sub-organization of auxiliaries by Presbyteries was advised and successfully accomplished.

No one will question the wisdom of that step who has seen how smoothly the new machinery runs, and how much more thorough has been its work. Again the work has grown to such proportions, although still in its infancy, that we are asked to consider the advisability of organizing by Synods and reporting to our Board through them.

Those lovely women in Chicago, unselfish, pains-taking housekeepers, mothers, having the same domestic and social duties as ourselves, serving entirely without compensation, must not be allowed to faint and fall under any load that we can lighten. Their lives are precious to us, and their counsels priceless. So let us, during these two days, adopt some measure which shall spare their strength and develop ours. For the Master can not yet say of the Presbyterian women of this state, "She hath done what she could."

Our churches in Indiana report twenty-eight thousand, three hundred and twenty-seven members, of whom it is safe to assume that one-half—fourteen thousand, one hundred and fifty—are women. The total amount contributed last year for Foreign Missions by all our churches was seventy-one hundred and twenty-eight dollars, an average of twenty-five cents per member. Of this amount, fifty-eight hundred and ninety-six dollars was sent through the Board of the North-west by the women and children. Five thousand dollars out of seven thousand dollars seems like a fair proportion for the women, but *is* it doing well?

Suppose that in the good time coming all the women of our Presbyterian churches can be enlisted in the army, and that each one gives just ten cents a month, the annual amount from our present number would be sixteen thousand, nine hundred and eighty dollars, instead of the present fifty-eight hundred and ninety-six dollars. Or if each gives five cents a month—how goodly a sum, eighty-four hundred and ninety dollars.

The work waits for *pennies*. There are some who are opposed to Foreign Missions, because they are too costly. Let them ascertain how much is given for this cause by *all* the *denominations* together, in their town, city or state, and then find out how much has been paid in dog-tax in the same town, city or state, and I assure you the dogs will generally win the day—not the expense of their keeping, nor the value of property they destroy, but money paid for the privilege of enjoying their society. Let us try to beat the dogs in Indiana!

We who welcome you to-day are hoping for much good from these two days. We would have this a good meeting; not a flash of enthusiasm which shall just light us through to Friday, as one strikes a match to pass through a single room, but a pillar of fire to guide and lead us till we meet again.

We are glad to see those who have come from churches where there are no Missionary societies; it is a promise for the future, and we pledge our sympathy and aid in whatever you may undertake.

And you, our sisters who have met with us before, are always welcome. If you have come here full of zeal and love, "lend us your oil," for we need help. And now in these quiet two days' anchorage, apart from the tumult of the past and of the coming weeks, may we be so helped and guided in our counsels that this shall be indeed a Bethel, a place of vision, and of covenant between us and our Savior.

Response of Mrs. R. A. Watts.

The duty has been assigned to me of responding on this occasion to the cordial welcome that we have received among Christian workers. In behalf of the auxiliary which we represent, we wish to say that we appreciate fully the privilege of being the recipient of your bounty.

The occasion which brings us together is one of interest to every heart that has been touched with zeal for the spread of the Gospel of Light. The few hours of this day that we shall spend in talking, thinking, discussing, planning and exchanging sentiments upon the best way of accomplishing this desired end—of sending throughout the world this "good news" of salvation—we hope may be hours the remembrance of which may recall profitable as well as agreeable memories.

We earnestly pray that this day we may have the "mind of God" revealed to us by His Holy Spirit breathing upon our spirits the best way of doing service for Him. That which calls us together is the contemplation of this great theme of giving the word of God to heathen lands. Foreign Missions! It is a hackneyed theme, says the unbeliever. "I do not believe in going to the ends of the earth when there is so much to be done in our midst." Yes, it is a hackneyed theme. And so is the "fall of man" a hackneyed theme; and ever since our first parents were expelled from Paradise and became subjects of the curse that drove them from the gates of Eden, has man, in all ages, been endeavoring to solve the problem of the "origin of evil." We Christians do not say that we can solve the "origin of evil," but we do say that we have a panacea for the evil. The panacea that we offer the world is the books of the Old and New Testament—the inspired Word of God. We know that the best way of doing anything worth doing is to do it promptly, generously, thoroughly. We shall endeavor to give our reasons why we think the work should be done in these three ways. We should do it promptly because the progress

of every movement in the world demands it. The times in which we are living are the times which prophets of centuries ago wrote about, and foretold that nations should be born in a day, and that empires should rise and fall, but that an empire should arise of which there should be no end. Promptness, activity and energy are demanded, therefore, in the cause of missions because the work is imperative. The command, "Go ye into all the world and preach the Gospel to every creature," comes home to Christian believers with more power and force to-day than ever before. It is our duty to watch the signs of the times, and to be ready promptly to meet the indications of God's signal that He is ready for His followers to perform the mighty act of giving His revelation of Himself to the whole earth. We should do it with great generosity. We have a greater capacity to accumulate wealth suddenly at the present time than ever before. The mines of gold, silver, lead and precious stones are enticing thousands to go in search of wealth on our own continent, as well as more distant ones. The accounts are almost fabulous of the value of the mines of the north-west recently discovered. The builders of railroads and modern telephonic inventions have accumulated great sums of money, and it is no uncommon thing in California to meet railroad kings worth millions of dollars. Vast fortunes are spent in the building of palatial houses, in decorating the walls with "curiosities, relics, medals, statues, bronzes and stones from every land in which history or romance take any interest," as was said of the houses of the crowned heads. There was described to me a few days ago, by a relative just returned from San Francisco, the residence and grounds of a railroad king. This residence, where she was visiting, cost more than a million of dollars. This is an age of excess and expenditure of property, and vast fortunes are spent annually merely for pleasure seeking and amusement. Knowing this to be true, ought we not to urge those who have money to spend so freely on perishable pleasure to give largely also to substantial purposes? Three millions of dollars given to-day to the W. B. F. M. of the north-west would enable us to assume an importance in the eyes of the world that would aid us greatly in scattering the seed of eternal truth. If we had placed on deposit the sum of one hundred thousand dollars in some one of the National banks, the amount that "Woman's Work for Woman" says must be raised this year, we can readily find the women to go into the field. We can get the laborers if we can find the donators to bestow the money. I have put the imaginary figures large, because the

demands of the Board are so great we must look at it from a standpoint of great generosity.

We should do it thoroughly. The lesson for us to-day is to find out how the work can be done most thoroughly. A larger number of persons must become interested and their sympathies aroused in Foreign Missions. A greater effort must be put forth to take in more territory and extend the influence of the missionaries who are already in the field. The rising generation should be taught the obligation of communicating and extending the light of the Gospel, and that they be trained to realize the necessity of the world's having it.

All Christians should give as an act of worship. All should give systematically and with self-denial.

Lastly, we have to speak of the great lever that must move the whole. The Corliss engine was not more essential to the exhibition in 1876 than prayer is and ever will be essential to the work of missions. If we do thorough work we must bear upon our hearts, on bended knee, the condition of the heathen world. The incense of prayer must arise from Christian hearts for God's blessing upon the sowers and reapers. We should pray to be enlightened by His spirit to see the thing as He sees it, and to do it for His glory.

RELATIVE CLAIMS OF HOME AND FOREIGN MISSIONS.

ADDRESS BY THE PRESIDING OFFICER, MRS. CHAS. HUTCHINSON.

Searching for motives and arguments to awaken and deepen your interest in Foreign Mission work—I feel as if I had returned from a voyage round the world. The words "dark," "benighted," "sitting in the region and shadow of death," have acquired a new significance freighted with a woe, degradation and misery, that can scarcely be understood by us. How gladly does my eye return to our own bright, beautiful America, the Capernaum of the world. Never did my heart go out in such fullness in the words of the psalmist, "Bless the Lord, oh, my soul, and forget not all His benefits." Have you ever in some closet hour, summed up all the benefits of being an American Christian woman in this nineteenth century; a queen and priestess in your luxurious Christian home; the word of God in your hand, with all its untold consequent blessings, standing side by side with your brother,

associate steward of your hundreds and thousands? Have you realized all these blessings, and then asked yourself the question "How much owest thou?" "What shall I render unto God for all his benefits?" If contrast will deepen the impression, you need but glance across the ocean to see your sister in Syria yoked with the donkey, urged on to labor by the same thong that pierces the animal beside her. In the harem of Turkey, she is a prisoner. The Arabs have a proverb, "The threshold weeps forty days when a girl is born." In Persia, she is emphatically the burden-bearer. She may be often seen coming down the mountain side, bending under a load of hay and stubble, which she is carrying to the hungry cattle on the plain, to find them sharing the same roof with herself. She is simply a breathing chattel. In India her condition is most pitiable. The daughter is considered an intruder; a skillful pressure on the neck, a pill of opium, is the fate that often awaits her. In China, she is not even honored with a name; her highest aspiration is, that she may be born a man in the future world, but saddened by the probability that she will be a donkey. We are apt to think, when reviewing the agencies at work to evangelize the world, that these dark pictures are only true of the past; that to-day, since the introduction of the gospel into those lands, marvelous changes have been wrought. While it is true that God has accompanied the labors of His consecrated servants with pentecostal blessings, marvelous in our eyes, we must remember the little army we have sent into the heathen world to conquer it for Jesus. Only twenty-five hundred ordained missionaries are representing all Protestant Christendom in foreign lands. These are very wisely grouped in great centers of influence, like so many beacon lights, reaching only a few hundred thousand, while there are vast districts, densely populated, of which it may be said "darkness covers the land, and gross darkness the people," whose character is vividly portrayed in the first chapter of Romans. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, deceit, malignity."

This description is not understood in Christian lands, but missionaries to the heathen, who are eye-witnesses of what is here described, place an emphasis on every epithet, and would clothe every word in capitals. The character of the heathen to-day is worse than in the days of Paul, as a natural consequent. The tendency of sin indulged by the individual or nation, is to sear the conscience, harden the heart, and plunge into deeper depths. Satan has not been idle in

these eighteen centuries; age after age, he has sought with consummate skill to perfect the world for his kingdom.

According to the latest and most accurate computation of the population of the globe, it numbers one billion, four hundred and twenty-three million, nine hundred and seventeen thousand; of that number one hundred and thirty-two million are nominally Protestant, leaving one billion, three hundred and ninety-one million, nine hundred and seventeen thousand to be evangelized. To accomplish this work, only twenty-five hundred ordained missionaries are commissioned by all Protestant Christendom; scarce furnishing one missionary to every one million of the earth's inhabitants. But we must remember not every million is receiving the labors of one missionary. There are in China alone six provinces, containing a population of one hundred and forty million—as great as that of the United States, Great Britain, Germany and France combined—where there is not a single missionary, an organized church or recorded convert. If God's demands upon us are according to the need, what is our responsibility in view of the last great command, "Go teach all nations"? It would seem as if some Christians in studying God's word and listening to His commands, very complacently elect which they will obey, and which they will very quietly neglect, forgetting that every one of them is equally binding on every Christian, in every age. We must remember that this commission was not given to the early Christians, when all Judea had accepted a Savior and "there was no more work to do at home." There is a peculiar significance attached to last words, whether they come from living or dying lips. I can imagine how strangely such a command fell on the ear of that little band of disciples. Their own nation, God's peculiar people, all Judea. Such a work would seem to have absorbed every thought, energy and dollar to evangelize that rebellious nation. Did they shrink? No, we find them setting apart Paul and Barnabas as foreign missionaries, whose zeal bore them to Greece and Italy, penetrating even to Spain, "beginning at Jerusalem." Have we not begun the work in our own country? Is there a neighborhood or hamlet, in all our fair land (save in our recently-acquired territory), where there is not a single Christian? I have never heard of such a place. In examining authentic statistics of what is being done and expended in our own country to carry forward the work of Christ, I find there are between eight and nine thousand ordained Presbyterian ministers; eighteen thousand, seven hundred and fifty-four traveling and twenty-three thousand, five hundred and fifteen local Methodist

preachers; fifteen thousand, four hundred and one Baptist ministers; thirty-five hundred Congregational and thirty-three hundred Episcopal clergy.

Other evangelical denominations swell the number to over eighty thousand ordained ministers at work to evangelize fifty million inhabitants of our country, giving one minister to every six hundred of our population. Is not our country ablaze with Gospel light? We have expended during the last year, as a denomination, to carry forward Christ's work in our land, seven million, seven hundred and seventy-five thousand, one hundred and eighty-five dollars and eighteen cents, while we have contributed from all sources to Foreign Missions five hundred and eighty-five thousand, eight hundred and forty-two dollars and eighty-two cents. These figures are attested by Dr. Hatfield. Do they look as if we were expending too largely in foreign work? Out of every one hundred dollars raised in this country by all denominations to sustain Christian work, ninety-eight is expended here, while only two goes over the ocean. Then, remember, that this two dollars is used in erecting churches, establishing colleges, supporting missionaries, sustaining schools, running printing presses, founding asylums—in fact, every arm of labor. Look at the comparative need. Our country ablaze with the Gospel, while whole provinces have never yet heard whether there be a Savior! What we need in this country more than all things else, is such a pentecostal baptism of the Holy Spirit as shall make every Christian a missionary—a baptism that shall include the purse. Let us be honest with ourselves and with our God when this searching question and answer come home to us, "Have ye robbed God? Ye have robbed Me in tithes and offerings." Add up your monthly contributions and see how pitiful the amount. Ask yourself, how much of sacrifice has it involved? Has not the cost of one garment exceeded all you have cast into the treasury of the Lord?

I sometimes feel startled—yea, alarmed—when I realize the responsibilities God has laid upon us, and the opportunities that are crowding on every side, and see how feebly we respond to the Master's call. Apathy, indifference and worldliness rest upon our churches like a pall, paralyzing them for effective, aggressive work; causing the hearts of Christ's hidden ones almost to faint. Do you inquire, where is the remedy for this state of things? From whence shall deliverance come? Is there no responsibility resting upon us as women in Israel; leaders of all social influences, queens in our homes, mothers at the fountain-life of the church and state? In the army of the Lord, numerically an overwhelming majority. The majority rules in

a representative form of government. It is the boast of the Presbyterian Church that it is representative. Then with whom is the resident power? Will not the prayer of the righteous woman avail at the throne of grace as well as that of the righteous man? Shall we not in the closet, at the family altar, in the church, put forth every effort to save our country and the world? If we refuse, our candlestick will be removed as it was from the daughters of Judea. Why? "Because they became at ease in Zion." "Lovers of pleasure more than lovers of God." Satan is marshaling his forces under every conceivable form of attack: into our parlors, suggesting our amusements; into our pulpits, suppressing the whole gospel; in the literature found on our center-tables undermining the faith of our children in the word of God; casting the Bible out of our public schools, introducing skepticism into the text-books of our colleges. Time fails to enumerate his tactics. The church has entered upon a contest, the intensity of which she little dreams. We hear the note of alarm all along the line in telephonic distinctness. Shall we be found women discerning the signs of the times, who will not shrink in the day of battle? Forin this spiritual struggle we shall stand shoulder to shoulder with our brothers. "Who knoweth whether thou art come to the kingdom for such a time as this." Shall we be found wanting? Do not the words of Isaiah come to us in prophetic tones, "Rise up, ye women that are at ease in Zion; hear my voice, ye careless ones, gird sackcloth upon your loins. They shall lament for the pleasant fields, and the fruitful vines." God is governing the world to-day on the same great principles that he did during the old dispensation. Prophecy will be repeated if we prove recreant to our great trust.

MOTIVES FOR CHRISTIAN WORK.

MRS. S. C. GARRITT, HANOVER.

On entering the machinery hall at our Centennial Exposition one was amazed at the busy hum and whirl of its varied industries, producing such wonders of skill for the use and comfort of our people, and all without any apparent *cause* for this untiring motion. But as we move on we soon come to the great motor, the grand Corliss engine, with its burning fires and immense power, moving with equal regularity the most delicate mechanisms and powerful machines, whether near at hand or far away. Somewhat like this is the great workshop of each individual Christian, with its numerous industries, varied

plans and schemes for usefulness in process of completion—these near at hand, those far away—but all testifying to some *power* not at first apparent. This power, wonderful in its delicacy and strength, far-reaching in its capacity and desires, is the *heart* whose "deep things are hidden." "Out of it are the issues of life." From its "abundance the mouth speaketh." From its treasures "proceed evil things or good things," and it is only as its fires are kindled and fed by the Holy Spirit of God that its motives are made pure, sincere and well-pleasing in His sight.

That *ignoble* motives do sometimes lead to good actions, our Savior clearly teaches. "Let your light shine before men," says he; and yet in the same sermon he says, "Take heed that ye do *not* your righteousness before men"; yet, when we find that He is teaching that it is the *motive which gives character* to perhaps the *same act*, we find no contradiction in His words, "Let your light shine, *that ye may glorify your Father* which is in Heaven." "Do not your righteousness before men (in order) *to be seen of them*," adding, "otherwise ye have *no reward* of your Father in Heaven."

This lesson our Savior teaches *us*, as He taught His followers when on earth, that it is possible, nay, *so easy* as to make it necessary to "*take heed lest*" we fall into a habit of vain glory and display in Christian work. Those who do so, He assures us, have the reward they seek—they are praised and admired *of men*. This praise is so tangible and pleasing to the human heart that it is not strange that the unwary one is ofttimes led astray. Accepting the fact, then, that ostentation, love of praise, anxiety to excel others in gifts or labors, or the vain hope of buying the favor of Heaven, all are *unworthy motives* to be cast aside, let us consider the Christian's *true motive—love* (which is the fulfilling of the law)—love to God and man, with an ultimate view to the *glory of God*. "Man's chief end is to *glorify God*." Love to God is not *natural* to the human heart, but becomes easy when we consider the *source whence it springs*. "We love Him because He *first loved* us." Though sin and rebellion have often called down judgments, yet it is evidently God's gracious *plan from eternity* that men should be saved. He "*so loved* the world that He gave His only begotten son that *whosoever* believeth in Him should not perish, but have everlasting life." "Herein is love, not that we loved God, but that He loved us and gave His Son to be the propitiation for our sins." And the love of *the* Son, "the brightness of the Father's glory and the express image of His person." "Dwelling in light inaccessible and full of glory," while "angels did His bidding." Yet, looking down upon our lost

race, with none to pity or save, His compassion moved, He cried, "Lo, *I come to do Thy will, oh God.*" Though in the form of God He was "made flesh and dwelt among us." "He was holy, harmless and undefiled." He went about doing good. His entreaty was, "Come unto me all ye that labor and are heavy laden, and *I will give you rest.*" He wept tears of anguish over those who would not come that they might have life. But He was despised and rejected of men. He was persecuted, afflicted, betrayed to His foes. His cheek was smitten; He was reviled and spit upon. But His love was *deeper than death,* so He humbled Himself and became obedient unto death, even the death of the cross. His last words were love; His last thoughts forgiveness; His blood was shed for sinners.

> "Oh for such love let rocks and hills
> Their lasting silence break,
> While all harmonious human tongues
> Their Savior's praises speak,"

and the love of the Holy Ghost, the *Spirit,* the *Comforter, for* Whom Christ prayed, and Whom the Father sent "The world can not receive Him because it knoweth Him not; but we know Him." Ignatius, the martyr, called himself *Theophorus* or God bearer, "because," said he, "I bear about with me the Holy Ghost." *So does* EVERY *Christian.* "Know ye not that ye are the temples of the Holy Ghost? for he dwelleth in you." Every true Christian can testify that in times of distress, perplexity or sorrow, *He,* the wise, faithful, loving, ever-present Comforter, has brought *peace to the soul.* Shall not this love of our Triune God draw forth responsive love? Shall not GRATITUDE lead to consecration of heart and life, and the *honor* of *His* name, that is above every name, be to us more dear than life? Love from such a fount can never be selfish. It overflows in *love to man,* with a desire to *establish our Savior's kingdom* in the hearts of men, and we find *every possibility to do good* a *motive* to work. In the light of Christ's example how these possibilities thicken about us. Have we money? how *many* channels are open through which we may send out "streams to gladden the city of our God?" Have we *none?* We can *labor* for Him and by the kind word and sympathetic tone do valiant service for the Master. Have we feebleness of body forbidding *labor?* We *still can pray,* and "prayer is the power that moves the arm that moves the world." Ah, when "the love of Christ constraineth us," work is easy to find and easy to do. Such love leads to *obedience.* Christ says, "This is my *commandment,* that ye love one another *as I have loved you.*" What a love is *that* to emulate! Not the good and pleasant only, for

"*His* love is commended to us, in that when we were yet *sinners*, Christ died for us." Ah, He leaves us not in ignorance of the out-workings of this love. It is world-wide. His last great lesson before His ascension, "All power is given unto me in Heaven and in earth," is the *basis* of His great commission, "Go ye, *therefore*, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Are we fearful of failure in such an immense undertaking? Surely His "*all power*" should be sufficient support; yet in tenderness to our faint hearts, He adds the blessed promise, "And lo, *I* am with you *alway*, even unto the end of the world." Let us then cast aside doubt and fears. We *know*, for *He has said it*, that "the earth shall be full of the knowledge of the Lord as the waters cover the sea." Let each of us aid in hastening this time—accept it as a part of our *life-work*—to spread the glad tidings of salvation to those "sitting in darkness and the shadow of death." Not neglecting the duties at home, God make us *faithful to them*, but by the light of God's word and providence having enlarged vision to look beyond; enlarged affections to take in all those for whom Christ died.

If we could have sat in that grand Missionary meeting in Philadelphia the other evening, and heard the glowing words of those sons of India, Africa, China and others, methinks the arms of our faith could easily have reached round this globe, clasping *all* to our hearts, saying, "We be *brethren*."

But especially, my Christian sisters, should we, *as women*, love to work for Christ. It is *only through Him* that we have an honored name and place among men. How we glory in His respectful love and thoughtful care of *His mother*. How glad we are of His gentle kindness and forgiving love to those who came to Him bowed down with grief or sin. How we almost envy those permitted to be "last at the cross, first at the tomb." Such an exhibition of our affection is denied us, but we *may still* show our love and serve Him *as truly* by carrying on His work of *elevating woman*, by "seeking to save" the fallen and impenitent in our midst, by going as none but we *can* go, to those who never heard of a Saviour, and giving to them that *gospel* which is the power of God unto salvation to every one that believeth. In rendering this grateful service, we may hear our Master's voice saying, "Inasmuch as ye have done it unto one of the least of these, My disciples, ye have done it unto *Me*." And again, it is thus that *we may have a share in filling the courts of Heaven* with redeemed souls, for "Many shall come from the east and from the west, and from the

north and from the south, and shall sit down in the Kingdom of God," and we may join our voices with theirs in singing "Alleluia, salvation and glory, and honor and power unto the Lord our God."

HOW SHALL WOMEN WORK FOR HOME MISSIONS?

MRS. J. F. KENDALL, LAPORTE.

We do not here ask the question, "*Shall* women work for Home Missions?" Upon that point we are all agreed. We feel that as Christian women we can not ignore the wants of our own country, with its vast new states and territories, rapidly filling with a heterogeneous population—Romish, Chinese, skeptical, infidel, Mormon—in which the really Christian element seems almost a helpless minority.

Several months ago, I received a letter with a strange post-mark; I opened it, and looking at the signature, found that it was from an old friend—a lady whose father had been an officer in the church when my husband was first settled. Her mother had died when she was quite young, just entering her teens, and this daughter had been her father's house-keeper and comfort till his death; had cared for and trained her younger brother and sisters, and, withal, had been such a faithful, consistent Christian, that my heart had gone out in strong sympathy and affection for her on whose young shoulders such heavy burdens had fallen, and who bore them so bravely and so well. Several years ago, she married and went west, and I lost sight of her. This letter, written from her home in a new town in Kansas, was an appeal to me to help them to have a church and minister. There were seven Presbyterians there, she wrote, and if they could only have a minister and get started, she was sure that in a few years they could have a self-sustaining church. There was in the letter an undertone of home-sick longing for the church of her childhood and her father, which touched my heart. Many have had appeals that come closer home to their hearts, than this letter did to mine—appeals from children and from grand-children, who, from new homes in the far west, look back longingly to the institutions of religion they have left behind. Or, perchance, if they have left these, and do not long for them—if they have grown careless, indifferent to such things, or even have become partakers of the Sabbath desecration and profanity that surround

them—how do the anxious, loving hearts that are left behind follow them with prayers and reach out after them with gifts, striving to bring them again within the reach of the sacred influences they knew in early life! While the east and the west, the north and the south of our beloved country are bound together with such bands, and while Christian women feel any interest in the future of the land in which their children and their children's children are to live and die, surely no reasonable person will say that women should *not* work for Home Missions. In that, we are all agreed.

But when we come to the question, *how* shall we work, our puzzles begin. There are some who say that this is not distinctly *woman's work*, as is the sending out of single women as teachers to foreign lands, and therefore there is no call for separate organizations of women to do it. Let this work be done, they say, through the channel of the regular church collections for the Boards. To this, others reply, that our Women's Boards of Foreign Missions do much besides sending out single women as teachers. They build and sustain schools, support missionaries' wives, build churches, etc. Also, that there is great need now in the *home* field for teachers and schools in Utah and New Mexico, and among the Indians, so that the line of distinction is not so clearly drawn as might be supposed. Let us, my dear sisters, holding *both* these great causes in loyal and loving hearts, strive to look at these questions candidly, laying aside our prejudices, if we have any.

An officer of one of these Boards said to me some months ago: "I believe that the women of our church have so much discretion, good judgment and common sense, that they can and will carry on all this work without any jarring, smoothly and effectually." Is he mistaken in that opinion? I would fain believe not.

In regard to the question of organized women's societies working for Home Missions, the first fact that stares us in the face is, that they *have been doing this* for the past seventy years. By this I do not mean simply that sewing societies have been sending missionary boxes all this time, but in a large number of the older churches there were *regularly organized women's societies* for *raising money* for *Home Missions* before the most of us were born. In many parts of New England and New York state these were called "cent societies," and were organized upon this basis, viz, that each member should give a cent a week regularly to Home Missions. This plan was first suggested by the wife of a minister in Concord, New Hampshire, and the first cent society was organized there about 1812. The idea and plan spread

rapidly through the whole state, and through New England and New York.

During a recent visit East, I was talking with the wife of a prominent Presbyterian pastor in Central New York, and, knowing that she was from New Hampshire, I asked her if she knew anything about these "cent societies." "Oh, yes," she replied, "my mother belonged to one of them, and one of my earliest recollections is of her taking me to the meetings, and she was so attached to that society that when she died she left ten dollars in such a way that the interest should always keep up her yearly subscription; and," she added, "it was very customary for ladies to do that." She told me that these societies, as far as she was acquainted with them, were Home Missionary societies. Dr. Worcester, of the A. B. C. F. M., also says that these cent societies in New England were Home Missionary societies. They early took root in New York state. In Dr. Hotchkin's history of Western New York there is an account of the Genesee Missionary Society, founded in 1810, which was an association composed of several local societies, variously named "Female Benevolent Society," "Female Cent Society," "Female Charitable Society," all organized to raise money for Home Missions. The "Female Home Missionary Society, of East Bloomfield, New York," was organized June 18, 1845, and from that day to this has made annual collections for Home Missions. Besides this, they have a sewing society, entirely distinct in its organization, though composed of nearly the same members, which provides boxes of clothing for missionaries, often sending a sum of money with each box, sufficient, and more than sufficient, to pay all freight expenses. Instances of this kind might be indefinitely multiplied. I give you only a few, and those with which I am most familiar. When, now, it is said that this is not distinctively *woman's work*, and that we need no organized societies of women to do it—that we can just as well give to Home Missions in other ways, through the collections taken in church for the Boards, etc.—we reply, it is too late to take that ground. For the last seventy years the women of our country *have been working* in an organized capacity for Home Missions. The only thing about this woman's work which is really new, is the Boards of women which are at the head, and organize and control it. Local women's Home Missionary societies began *their* work soon after the tide of emigration set westward from the states that bordered the Atlantic, and began to plant homes and towns in Western New York and Pennsylvania, and what is now Ohio, Indiana and Illinois.

If you would turn Niagara's mighty flood from its course, you surely would not wait till the accumulated force of its downward flow through the rapids had given it irresistible force. So their mighty tide of interest in the evangelization of our own beloved land, has been flowing too long in this channel of women's work—has accumulated too much force and momentum—to make it an easy task to stop it now. I believe most sincerely that the instincts of Christian women's hearts are in favor of this work, and that it is not wise to attempt to cross them.

Another reason for organized woman's work for Home Missions is found in our *human nature.* Of this troublesome commodity we all have more or less, and whether with good reason or no, the *daughters* of Eve are credited with a full share of the *contrariety* which is an integral part of this human nature. Let me tell you how it works in *my* case, as an illustration of my meaning:

From my early childhood, I have loved *Foreign* Missions. It was to me the sacred cause to which the deepest sympathy, the warmest affection and the most earnest prayers of my heart were given. In the church where the Master has given me a place to work, there was formed, several years ago, a Women's Home Missionary Society; I was never satisfied till I persuaded this society to enlarge its purpose, and to undertake to do just as much for Foreign Missions as it had already pledged to do for Home, with the secret hope, I will admit, that it would do a great deal more than that. But when, after a time, some one proposed that we should drop the Home Mission part of our work altogether, and work *exclusively* for Foreign Missions, I began to experience an accession of interest in the cause of *Home Missions.* And, as the idea has been more and more pressed of late, that these women's societies should be exclusively for Foreign Missions, I have come more and more to have the feeling, as for me, *I must work for Home Missions.* If other women are going to turn their backs on this cause, I must redouble my efforts in its behalf.

Now I am not quite *sure* that this is contrariety altogether; I would fain think it that innate sense of justice, also a part of our human nature, which makes us espouse the more warmly the cause we feel to be neglected and put down. But grant that it is contrariety, I doubt if I have more of it in my composition than most other women, who are only partially sanctified like myself, and I think the very way to make the women of our churches determined to work for Home Missions to the neglect of everything else, is to tell them not to work for this cause at all—*i. e.*, in their Missionary societies. When

you say to a woman, you must not do a certain thing, you get into trouble at once. Is it not so? So, if you do not wish the women of our churches to be interested *too exclusively* in Home Missions, be sure you do not tell them *not* to work for this cause.

For these reasons, as well as on account of the great need there is for our help in this work—I would say, let us work for *Home* Missions in our Women's Societies. But, you will ask, *how* shall we do this? Shall we have separate societies, one for each cause, or shall we divide our funds in the one society? In reply, I would say, first, I do not believe the same method will answer for all our churches. In our large, strong churches, where the working force is numerous, two societies would in many cases be best. Dr. Worcester, of the American Board, says, "Two societies will raise about twice as much money as one." And, in general, this may be true. But there are many of our churches in which *one* society is sustained with the greatest difficulty, and when you talk about *two*, they will tell you this is impossible. Some of these societies with which I am acquainted, work for Foreign Missions nine or ten months in the year, and two or three of the autumn months they devote to Home Missions. Others divide their funds. In the society to which I belong, we leave it optional with every contributor to say what disposition shall be made of her money. She may, if she chooses, give all to Home Missions, or all to Foreign. If no choice is expressed, we divide our funds equally between the two. But, as I have already told you, our society was organized as a *Home* Missionary Society.

As a practical result of this method, we give rather more to Foreign Missions than we do to Home, though a very large proportion of our contributions are equally divided. I do not hesitate to say that we ought not to divide our contributions equally between these two great causes; and I hope the day is not distant when our society will see this. For while our country is certainly a part of the great "field, which is the world," we should not let our nearness to it and love for it blind our eyes to the fact that it is not the greatest part, and its need is not as great as that of the perishing millions of heathendom. So I think that those societies which work for Home Missions two or three months out of the twelve, or those who give a quarter or a sixth of their money to Home Missions, and the rest to Foreign, come nearer to the right standard than does my own. But, if Dr. Worcester is right, and two societies will raise twice as much money as one, let us, by all means, have two societies, when we can. In a very prosperous church with which I am familiar in a city in the cen-

tral part of New York state, there are these two societies. On the first Wednesday afternoon of the month, is held the meeting of their Woman's Foreign Missionary Society. On the second Wednesday, at the same hour and place, is the meeting of their Woman's Home Missionary Society. The third Wednesday is a Mother's Meeting, and the fourth, the Ladies' Prayer Meeting. There seems to be no conflict between these different causes; but, on the contrary, it really seems as if each of these meetings helped all the others, and I sometimes wonder if the remarkable spiritual prosperity of that church is not due, at least in part, to the fact that its women have enlarged their hearts to make room for all this work.

A friend suggests that where it does not seem feasible to have two societies, one or two ladies might be appointed in each society to have especial oversight of the Home Missionary work—to diffuse information concerning it, get up clubs for the Rocky Mountain Presbyterian, attend to correspondence, and collect funds for it, etc. A favorite saying of one of our best workers is, "Some things can be done as well as others." If one plan will not work in your society, try another. There is surely some way in which we all may share in this good work, if we will. But, supposing that we have decided upon a plan, what do we wish to accomplish? The very first requisite is information; in this, as in every thing else, it is true that you can not interest people in that about which they know nothing; and the need of enlightenment upon this subject is very great. A member of one of our large city churches, in conversation not long ago, betrayed the fact that she thought she was doing her duty to Home Missions, because the church to which she belonged aided in the support of one or two missions in her own city. Of the great work of Home Missions for our country, of the feeble churches to be aided, the missionaries needed for the new settlements of the west, of the work among the Mormons, and in New Mexico and Alaska, she knew absolutely *nothing*. She confessed that she had always thought that *anything done outside of her own city was Foreign Missions.* And this is not a rare instance, unfortunately. Surely we can not expect much interest in the work of Home Missions to spring from such ignorance as this. We must get our sisters to read about these things. I consider the Rocky Mountain Presbyterian quite as important an auxiliary in *this* work, as Woman's Work, Children's Work, and the Foreign Missionary in the other. Then, too, we need meetings, where items will be brought in and letters read from the home field, and where hearts will be stirred up to pray for the workers in it; for, this work among Mor-

mons and Spanish Romanists, and degraded Indians, and especially among our own countrymen, who have thrown off all the restraints of the Sabbath and religion is a hard, discouraging work, and the workers need our prayers—oh! how they need them!

Some months ago, I was confined to my room in a hotel in a mountain town in Colorado several days by illness; near by, a house was being built, which I watched from my windows. Sabbath morning came, and the work went on as usual. I remember seeing them shingle the roof, paint, dig the post-holes and set the posts for the fence, those two Sabbaths. The stages came and went with their loads of hurrying travelers. The only difference noticeable between the Lord's day and the other days of the week was, that there were many more arrivals and departures on the Sabbath than on any other day. The very air seemed loaded with profanity. There was nothing to remind one that it was the holy day of rest. Remarking sadly upon this state of things to a friend, who resided, there, he replied lightly, "Oh, there is no such thing as Sunday in the Rocky Mountains. Did you not know that?" And I thought, oh! why do not Christians pray more for this region? Ever since that time, I have had a more earnest spirit of prayer for Home Missions. That is an excellent suggestion of our Woman's Executive Committee of Home Missions, that we should endeavor to be in our seats in church a little while before service begins Sunday mornings, and spend that time in praying for the settlements that have no churches, and those where the Christian element is feeble and scattered. In my heart this time for prayer is as sacred as our Sabbath evening hour. Dear sisters, will you not take it into your hearts also?

Many Christian women seem to feel that they have done their whole duty to Home Missions if they have aided in preparing a box to send to some missionary on our western frontier. This is certainly a great mistake. We need to raise *money* for this work, and we need meetings for prayer, and for increasing our knowledge and interest. Missionary boxes may be good things. In some cases, when wisely directed and filled with good and suitable articles, they undoubtedly are. But they are liable to abuse. And if the giving of a half worn garment to put into a missionary box makes any woman feel that, in so doing, she has done her whole duty for that year for the evangelization of her country, such a box is likely to do at least as much harm as good. Yet, the having of specific objects for which to work is helpful to the interest in this cause, as well as in its sister cause—that of Foreign Missions. In my own Presbytery several societies unite in

the support of a teacher in Utah, and our meetings are sometimes made more interesting by her letters. As we learn of the peculiar trials and discouragements she encounters, we learn to pray more intelligently, not only for our teacher, but for all the teachers and the missionaries among the Mormons. Last winter she wrote us that the people around her were eager for reading, but that books and papers were very scarce; that she often wished for a supply of good and attractive books, papers and magazines, as the people were so hungry for reading they would devour anything she would give them. So we packed and sent to her and paid the freight upon a box of books. One of our societies has undertaken to furnish a room in the Salt Lake Institute. Others have been helping to build the new church at Logan.

It seems to me there is nothing in the whole range of benevolent effort which can appeal more strongly to the sympathies of Christian women's hearts than the trials and sacrifices of some of our Home Missionaries' wives. Many of them have been reared in homes of comfort and luxury. As a class, unfortunately, they are not gifted with better health or stronger nerves than other American women. Yet, the meager salaries which our great, wealthy Presbyterian Church doles out to this class of her servants compel many of them to spend their lives in a wearing struggle with poverty, obliged to forego needed help and other comforts in sickness.

Is it not a work eminently suited to and worthy of the best efforts of Christian women to raise money for the general fund of our Home Board, that it may give our missionaries *better* salaries, and pay promptly what it promises them? If this is not "woman's work for woman" in a very high and sacred sense, then I know not what it is.

But if it is necessary, in order to arouse our interest, to present the case of women whose lives are wretched, and whose hearts are dark for want of the blessed light of the Gospel, we have, right here in our own land, one hundred and fifty thousand Mormons, and if there is upon the face of the earth a form of error which crushes the very light and joy out of woman's life, it is this, which has entrenched itself so strongly in the midst of this great Christian nation. If you doubt it, you need only to look, as I have done, into the faces of hundreds of these women and see the look of hopeless misery depicted there. Then there are the ignorant and degraded Spanish-speaking Romanists of New Mexico, fellow-citizens of ours in this great Republic, whose future welfare depends so entirely on the intelligence and virtue of its people. Our Home Secretaries say to us, "Among the

New Mexican population we have just sent five missionaries, and yet the cry is for more, as it is also for more teachers and more schools; and among both Mormons and New Mexicans the work is prosperous and full of encouragement."

Perhaps there are no more degraded and abject heathens in the world than the Indians of our own vast territory of Alaska. Yet our Board of Home Missions is the *only agency* at work trying to Christianize them—as it is the only one laboring among the Pueblos of New Mexico and Arizona, and some of our other tribes. Surely there is *enough* in this great field to enlist the sympathies, the self-denying efforts and the prayers of Christian women if they will only open their eyes and look at it. Our Master says to us, "The field is the world." Let us not, while we give time, effort and prayer to the most distant portions of this great field, for which *we can never do too much*, forget the need of our own land. Let us remember, too, that if Christians in the United States do not do this work, then certainly no one will. Upon us alone it rests; and now, in this formative period for the institutions of a great part of our country, when the forces of Romanism, infidelity and every kind of error are so busy, so persevering and so strong; when, for the world's evangelization, so much depends on the thorough Christianization of this country, can we, *dare we*, if we love our Master, neglect this work?

We will then make room in our hearts, our efforts and our prayers for both these great causes. We will put away as unworthy of Christian women any jealousy of either one, any thought that they can be rivals, and we will earnestly seek Heavenly wisdom and divine guidance, that we may *do our very best for both.*

UTAH.

MISS M. L. BENNY, WINONA, MINNESOTA.

I am glad that while the benighted daughters of far away India, China and the Islands of the Sea are not forgotten by you, that your hearts are moved likewise by the ignorance and the needs of your sisters nearer home, those who, though living in this favored Christian land, are still strangers to the light of a true Christianity.

The command is very explicit, "Go ye into *all* the world, and preach the gospel to every creature." If the women of America do

not heed this command, then must Utah remain what it is to-day—a blot upon our vaunted civilization; a reproach to our Christian name. Mormonism has been stigmatized as "the twin relic of barbarism"; a moral fester poisoning the life of our great west. But it has served also to point the jest of many a would-be wit. Its vices and immoralities have been bandied about from law-giver and statesman to pleasure-seeker and tourist as a "good joke," and between the denunciations on the one hand and the thoughtless jest on the other, Utah has received little attention that will in any way benefit her, save from a few who have wrought with untiring devotion for the uplifting of her degraded thousands.

There is no need that I speak to you of her degradation. You have but to look into the faces of your husbands and children, to remember your love for them, their love for you, the grace and refinement of your happy homes, to know what the loss of these things would bring.

As the Hindoo mother is taught that the sacrifice of her innocent babe shall bring her the favor of the god she worships, so does the Mormon woman believe, because her religion inculcates it, that by trampling upon the holiest instincts of her nature, she shall procure for herself the blessings of Heaven; shall build up a kingdom in the future world, over which her husband shall rule and in which she shall be exalted in proportion to her humiliation in this life.

Fanaticism has never lacked subjects in any age; but it has remained for this nineteenth century and Christian America to develop one of the most monstrous systems of error that has ever deluded the world.

It has been truly said that were the Mormon women to refuse their sanction to the unrighteous requirements of their religion, Mormonism must cease to exist. But where shall we find firmer adherence to any cause, good or bad, than that which woman renders when once she has espoused it, even when by such adherence she rivets her own chains? In this wrong which we are considering, woman is not the only sufferer. Every man that practices polygamy is thereby rendered practically homeless. He is only a visitor, or, at most, a partial provider for the wants of the family in the numerous places he calls home. But it is, after all, the children who call out our sympathy most strongly, the greater number of whom are born under conditions that would exclude them from society outside of Utah. Many of them feel most keenly the stain of their birth, and learn to loathe the religion which has made them outcasts. Yet,

without our aid, these sons and daughters of a parentage they blush to acknowledge, will conform to the evil practices of their parents, and thus the evil will repeat itself. In our free America we can scarcely imagine reasons why any that are convinced their course is wrong should not cease to pursue it. But *Utah* is *not* free to Mormons in any sense in which we understand the word. Those who know nothing of Mormonism except from a knowledge gained by a hasty visit to its principal city, or by a newspaper acquaintance with it, prophesied that with the fall of its leader the whole system would fall. But how vain were such prognostications!

Not even the Roman hierarchy is more absolute in its demands upon its adherents, nor is its organization more perfect, nor its control over the conscience more implicit than that exercised by the Mormon priesthood over those who have once pledged their support to the Mormon church. They have no freedom left. To secure this control Salt Lake City, and, indeed, the whole territory, is divided into small districts, each of which is presided over by a Bishop. Each district is again subdivided, and over each subdivision is placed a teacher, whose business it is to make himself acquainted with the smallest affairs of every family in his precinct. Such a system of espionage I know nowhere outside of countries wholly dominated by the power of Rome. Should a Mormon family become disaffected toward the church, the so-called teacher inquires the cause of absence from the service; learns by adroit questions the views of every member of the family, and reports the same to the Bishop and council. Should the case prove an obstinate one, the family are at length cut off from the church, and this means what the *anathema* meant in the olden time. If the father is the disaffected one, his business suffers. Should his employer be a Mormon, his employment is gone altogether. If he is a farmer, the water is diverted from his land, and in Utah, where irrigation is necessary, this means dearth—famine to himself and those dependent upon him for support. I know, personally, more than one case of this kind, where the family has been reduced to the most distressing straits, for no other reason than because they were not staunch in the faith—because they ventured to think for themselves, and were suspected of being disloyal to the Mormon cause.

You ask, Why is not the law executed against such evil-doing? Because the municipal offices are entirely filled by Mormons, and the administration of the law is in their own hands. Resistance is useless and complaints vain.

There occurs to me the case of a shoemaker who, because he

dared question the infallibility of Mormon teaching, lost entirely the work upon which he depended for the support of his family. In his distress he did what many another man has done under like circumstances—tried to drown his distress in the cup. But for the kindness and help which came to him through the noble Christian worker in charge of our Mission School in Salt Lake City, he must have sunk into abject poverty, and his family been brought into still more destitute circumstances than those in which we found them. By this timely aid and sympathy this man's footsteps were led into the way of truth, and he and his wife are to-day faithful and joyful Christians; their children are in our school, and are among its most promising pupils. There are, without doubt, hundreds, if not thousands, in the territory who are weary of their bondage, but who dare not, or can not, openly renounce it for the reasons already named. It is this class particularly to whom our Missions are a blessing. Their children are gathered into our schools, and are taught what otherwise they would never learn. The strong arm of the law will, doubtless, sooner or later, make itself felt even in Utah, and will crush the power that has so long successfully resisted it. But law never yet changed men's hearts. If we force them to abandon their religion, or the unlawful features of it, we must give them something in its stead.

We have little hope for the men and women of Utah—they are joined to their idols—but for the children there is surely a brighter day dawning.

Some one has said that no child educated in a Christian school, can ever live a Mormon. I believe it is true. They early detect the difference between their homes and ours; they soon appreciate the refinement which theirs lack wholly, and they become our helpers in numberless ways. Were there time and opportunity, I could relate many a touching story of the aid given to these innocent sufferers from this dreadful system, and the gratitude which they repay.

Could you see, as I have seen, the wonderful transformation wrought in a single year, in these dull, listless, lifeless children, your enthusiasm in this work would not suffer you to be idle.

There are precious harvests to be reaped for the Master in Utah, and the privilege as well as the duty belongs to us, to be willing helpers therein.

Let me plead earnestly, that while you decrease not one farthing your contributions for the perishing millions in other lands, you still find room in your hearts and a portion from your purse, for the destitute, deluded thousands of Utah.

OUR MODES OF WORK.

MRS. J. F. MOORE, VINCENNES.

The subject assigned me is "Our Modes of Work." The state ment of the subject implies a work to be done. Therefore, since wisdom is defined to be the pursuit of worthy ends by suitable and effective means, let us, before inquiring how to do, inquire what is designed to be accomplished by the outlay of labor and cost. We do not need to go over the whole ground of Mission work in general. We do not need to reiterate the last command of Christ, save to arouse our sluggishness and quicken our activity. Our work is specific and limited.

A few weeks ago, in the death notice of a beloved woman, given in "The Presbyterian," with a name appended no less honored and honorable than that of Rev. Professor A. A. Hodge, my eye fell upon this remarkable sentence: "She was young, strong, healthy, beautiful, dignified, intelligent, full of information and energy, practically efficient, wise, humble, sensitive, devout, consecrated and faithful, and full of love, her husband's crown, co-worker and inexhaustible fountain of happiness." Could such a sentence be written of any woman in all heathendom? Could it be written of any other than a Christian woman, trained under the elevating and ennobling influences of the Gospel of Christ? There are young, strong, healthy, beautiful women to be found in harem and zenana, but their beauty is but an animal beauty, swiftly fading out under the galling misery of their lives. In Christian lands only do we find the woman who is the crown, co-worker and inexhaustible fountain of happiness to her husband, as he labors for the building up of the kingdom of Christ. It is to the Gospel alone that we, as women, are indebted for all that makes life lovely, and for all that gives us our power for good. Therefore we desire to give that ennobling and uplifting Gospel to women the world over.

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And when, after years of actual experiment, it was found that just here lay a vast field of usefulness that Christian women could occupy more completely and with better results than any of the existing organizations of the church, what wonder that there were found multitudes ready to band themselves together for the occupation of this field. It is sometimes said that all this work could be accomplished by the Assembly's Board of Foreign Missions. It is said that

they could send women to teach, and women to visit heathen abodes, and to work in all the various ways in which woman can reach woman for her salvation. Doubtless much has been done for heathen women through this agency. But the added power of women's organizations has greatly increased the vigor and efficiency of this work. And further, those women who have gone forth under the care of the Women's Boards certainly feel that a closer and warmer sympathy holds them and cares for them than if their sole connection were with the Assembly's Board. When a daughter goes from home, even for a visit, or to enter upon some occupation abroad, the father may fill her purse and give her his blessing, but it is the mother's love that prepares her outfit, and packs her trunk, and adds those little touches that, in her absence, keep up the links that bind her to her home and make her feel that she is not forgotten there. Our girls who have gone out into the dark are the beloved daughters of this woman's missionary organization, and in their far-off homes they need to feel the tenderness of maternal care and love. Yet, our relations to the Assembly's Board are far from being rival or antagonistic. No work is undertaken without their approval. All funds collected by our societies pass through their hands to points designated by the Woman's Board. The Assembly's Board is the recognized head of all missionary operations undertaken by the Presbyterian Church. Our work is co-operative and auxiliary.

I have been requested to speak of these points in this paper, and to explain the organization of our work as distinctive from the general missionary work of the church. This has been done so often and so thoroughly that it seems unnecessary; and yet there are hundreds of women in the churches who do not yet understand the how and the why of this great enterprise. But the difficulty to be met is, that those women are not here. They have not been present in previous missionary meetings. They do not read missionary periodicals, and when now and then they catch some far-off sound of this work that has come to woman's hand to be done, they drowsily complain that they can not understand it and do not see the use of it. Some of them are much occupied with domestic care. So was Martha, but the Saviour plainly told her that in casting off a portion of this care, and sitting at His feet, Mary's wisdom excelled her's. In the hope that some may be here who are just beginning to be interested in woman's work for her heathen sisters, let us recapitulate:

The Woman's Foreign Missionary Board of the North-west is now passing through the tenth year of its existence. It was not a system

thoroughly organized and compacted from the beginning, with a complete knowledge of whereunto it would grow, and with provision in a complex and far-seeing constitution, based upon previously-acquired wisdom and experience, to meet emergencies that were foreseen and anticipated. Not at all. It has been a growth, rapid and symmetrical thus far, but still a growth. It has, we may almost say, made itself as it worked, meeting new and unforeseen emergencies with such provision as the necessities of the case demanded.

At first it had but one center, at Chicago. But in the course of a few years it became impossible for those few earnest and faithful women who at first undertook the work to carry it on. They are unpaid workers, with their own personal and household cares, giving time which is precious to themselves and families, for the sake of this still more precious work for Christ. But there is a limit to that which a dozen or score of women can do; and hence, after a while arose the necessity of Presbyterial organization. The societies that had been formed in individual churches and had been reporting directly to the officers at Chicago, became so numerous that these officers could by no means keep up the necessary correspondence. The societies of each Presbytery were therefore banded together, single church societies sending their collections to a Presbyterial Treasurer, to be by her forwarded to the Treasurer at Chicago. The advantages of this system are obvious: For example, in our own state there are about three hundred Presbyterian churches, banded together in eight Presbyteries; if every one of these churches has a Women's Missionary Society and reports to Chicago, the Secretary then receives and answers letters from three hundred sources, while, if the work is done through the intermediate link of Presbyterial societies, there will be but eight.

Besides this reduction of labor, the work may be much more thoroughly done. The officers of a Presbyterial Society can much more thoroughly know the field covered by the Presbytery to which their church belongs, than it is possible for the officers for the whole north-west to know that field. They can urge the formation of societies in every church; they can stimulate the small and feeble churches, though, unfortunately, it is not the small and feeble alone that need stimulating. By an annual meeting, to which delegates from every society can easily be sent, they can kindle the enthusiasm which accompanies united effort, but is wanting in single effort. The aid to be derived from these Presbyterial meetings is not fully realized. The workers from different societies become acquainted one with another, and there is a bond of sympathy and mutual helpfulness that is wholly

wanting if each society works alone. In Indiana we now have eight Presbyterial societies, corresponding with the eight Presbyteries; and yet, at every Presbyterial meeting, many societies fail to be represented; consequently, they fail to derive any advantage from the meeting, and the meeting fails to derive any advantage from them, and there is loss on both sides. Sometimes, also, money is sent from individual societies directly to Chicago, instead of passing through the hands of the Presbyterial Treasurer. The result is, additional labor to those already burdened, and also a failure on the part of the Presbyterial Treasurer to represent fairly in her accounts the work done within the Presbytery. The system, in theory, is, that every church should have its Woman's Missionary Society; every society should send one or more delegates to the annual Presbyterial meeting, and send its report to the Presbyterial Secretary, and its funds to the Presbyterial Treasurer, these officers forwarding them to the officers of the North-western Board. The system is as comprehensible as a step-ladder of four steps. There is, first, the individual Christian woman, with will and purpose to work for Christ. Then, the church society, gathering such individuals into an efficient form for work. Then, the Presbyterial society, uniting these scattered bands into a still larger aggregate; and, finally, the Board itself, receiving and disbursing on a grand scale.

It is now in contemplation to add another intermediate link between the Presbyterial societies and the Board, gathering the Presbyteries of a Synod, or of a state, into a whole. The accomplishment of this work is the main object of this meeting, and is still in an incomplete condition, and therefore need not be fully considered in this paper.

The efficiency of this complex organization depends, after all, upon the individual will and purpose of each member. How is this individual will and purpose to be sustained in its activity? Every Christian woman has resting upon her a responsibility quite different in these days from that which rested upon women before so many avenues of active usefulness were thrown open to them. When Christ says, "Behold, I have set before thee an open door," He implies that it is to be entered. In entering this open door of activity in labor for that half of the human race with whom we most naturally sympathize, there are specified modes of work for individuals as well as for societies. It is sometimes said, "The way to do a thing is to do it." There is a ring of energy and force in this saying, and yet, after all, the question constantly returns, "How?"

In answering this question, the work of each Christian woman seems to divide itself into three parts—giving, praying, reading.

The first demand upon us is that we give, as the Lord has enabled us; and in order that our giving may be steady and reliable, so that great enterprises may be dependent upon it for their prosperity and success, it must be systematic. Herein is one of the leading features of our work. Through the thorough organization that has been spoken of, the gifts of individuals are massed into an aggregate of no mean proportions. The forty-three thousand dollars gathered up and expended by our Board, as reported last year, was mainly gathered in half-dollars and quarters and dimes. We all learned in our childhood that ten cents make a dime and ten dimes make a dollar, and yet, in our mature life, it sometimes takes many a lesson to teach us how much practical wisdom is contained in that little arithmetical table. We spend our dimes perhaps carelessly, they are so little, but ten such careless expenditures makes the careless expenditure of a dollar. So, if we give onr dimes carefully, ten such givings makes the gift of a dollar, and there are few women in our churches who could not, within the space of every month of the year, lay aside one little dime for mission work, if that dime were carefully watched for. While there are those who can give nobly and generously, it is, after all, the steady gathering up of small amounts that makes up the grand aggregate. By this systematic method of giving, the fluctuations of feeling to which all are subject lose their power, and work goes steadily on.

Every worker and giver must also pray. When we speak of individual responsibility and individual work, we can by no means forget how dependent each individual is upon constant supplies of grace, in order to continue patiently in well-doing. How is this grace to be obtained but by prayer? Our Missionary enterprises are also dependent upon God's blessing, and this is to be obtained by prayer. As our thoughts turn to this holy mystery of prayer, let us be prepared to accept reverently whatever God teaches us respecting it. Not any and every aspiration that escapes us under the pressure of our cares and perplexities, is a prayer. But when we present before God, in our supplications, the advancement of His kingdom, our petitions then have the warrant and sanction of divine teaching, in the first petitions of the unapproachable model of prayer furnished by our Lord and Master. "Hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in Heaven," means in its fulfillment the glory of the Lord in every part of the world, and the knowledge of Him as the fullness of the sea. Do we believe in the reality and efficacy of

prayer? Can we not draw from our own experience assurances that God hears and answers prayer? Have we never walked forth serene and unscathed from our fiery furnaces of trial, because God has heard our cry and came forth for our deliverance? If for our individual rescue, how much more will He hear us if from a burdened heart we cry unto Him, "Thy kingdom come." In our prayers for this cause, we do not need to fall back upon any theorizing of our own as to God's answer. We have His word of promise. We need but to read, "Ask of Me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." We need but to turn the glowing pages of Isaiah, radiant with promises of coming glory. Is the long delay because His church fails to fulfill the charge committed to her, and fails to call mightily upon Him to come forth against His enemies? O for one hour in which every Christian should be made to feel her individual responsibility in hastening the coming of Christ's kingdom! That one hour would be an hour of glory and conquest, that would be felt around the world, and its songs of triumph and gladness would ring through the golden streets of the Jerusalem above.

Individual work must include, in its methods, whatever best fits us for progress and most aids us in the accomplishment of our ends. There must, therefore, be knowledge of the aims, successes and needs of Missionary enterprise. The means for obtaining the knowledge are abundant and easy attainable. "Woman's Work for Woman," gives enlightenment on the special department of work in which we are engaged in our organized capacity. The Missionary department of "The Interior," admirably accomplishes the same end. "The Foreign Missionary" gives broader and fuller information respecting Mission work in its more general aspects. No one can read these periodicals without being fully informed as to the work carried forward by our own Board and by the church at large. No one can read them regularly and perseveringly without being interested in such Mission work. Many who show a lack of interest, have this lack simply because of their lack of information, easily attainable by exertion of their own, but impossible for any one else to supply.

As has been said, one special feature of the work carried on by the Woman's Board, is its systematic gathering up of littles. Therefore, let no small and feeble society become discouraged. Let no society become discouraged because only a small portion of the women of the church become enlisted. There is among us too much of the spirit of children who say when anything new and untried is pro-

posed, "I will if you will." "If you won't, I won't." We need more of the spirit that says, "As for me, I will," like Joshua of old. We need more of the spirit of him who trod the wine-press alone. If there is but one woman in a church who understands this work and desires to forward it, let that woman be the Missionary Society of that church. Let her be President, Secretary, Treasurer and private member; let her give and pray and read, and then let her receive the gracious and glorious reward promised "to them who by patient continuance in well-doing, seek for glory and honor and immortality."

But one says, I am so tried with the indifference of those who might help nobly if they would, that I think I may as well give it up. So tried! Why, herein is the fulfillment of a precious promise. Of a portion of the people God says, "I will bring them through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on My name, and I will hear them." "He shall sit as a refiner and purifier of silver, that they may offer unto the Lord an offering in righteousness." Sometimes the trial results otherwise, as of some it is said, "Reprobate silver shall men call them, because the Lord hath rejected them." We are not always responsible for the difficulties that come in our way, but we are for the defeats they may occasion us. Strength is not in us, neither as individuals nor as organized societies. But the shout of a King is among us. "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." Let our faith be in Him, whether we see signs of His coming or not.

It is better to walk in the dark with God
Than to go alone in the light;
It is better to walk by faith with Him
Than to go alone by sight.

On the other hand, if our work is on the high wave of prosperity, with full membership, and full treasury, and full meetings, herein is another trial of faith. We still must remember that "In the Lord Jehovah is everlasting strength," and only in Him. Success in this work is not an end, but only a means to further success. "There remaineth yet very much land to be possessed." Work for the spread of the Gospel and the building up of Christ's kingdom brings with it joy and satisfaction. Yet,

"Nothing, resting in its own completeness,
Can have worth or beauty; but alone,
Because it leads and tends to further sweetness,
Fuller, higher, deeper than its own."

Our fullness and completeness will be when "The kingdoms of this world are become the kingdoms of our Lord and of His Christ," and when the King's daughter, all glorious within, her clothing of wrought gold, her raiment of needle-work, shall be brought into the King's palace with gladness and rejoicing. Then, our work being ended, and our plans and methods passed away, will we worship God with the Heavenly Host, saying, "We give Thee thanks, oh, Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power and hast reigned."

HOW TO FORM AND CONDUCT GIRLS' MISSIONARY SOCIETIES.

MISS FLORA GOSSETT, WABASH.

Girls (especially school girls, and of that class I wish to speak) have so much to occupy their time—so much more to do than they have time to do it in—that a work must possess great attractions for them, in order to secure their hearty co operation, for they will always do first that thing which pleases them best (even in the preparation of their lessons), and so continue in a descending scale.

This is true of all school-girls I ever knew—is true of myself and by analogy, true of all.

Then, how to present this subject of Missions to them in its most pleasing form, in order that it may come among the first on their list of pleasant duties, is the question.

If the average girl can be made to feel that there is an important something to be done, and she the one to do this work, or one part of it, you have her attention immediately, and, I venture, her promise to serve. But the discouragements which meet the attempts to form a Missionary Society are very great, and only patience brings them in one by one. Distribution of Missionary literature is one of the surest ways to create an interest, Page two of the "Interior" contains Missionary news, also Woman's Work for Woman and The Foreign Missionary. Letters can be obtained from our dear workers in the cause by sending to Room 48 McCormick block, Chicago.

Then, of course the girls must be given something to do to keep them interested, and if there is plenty to do—there surely is—all will find their part in time. Our own society, the Light Bearers, held its

first meeting about four years ago, at a private house, with twelve members. One of the good ladies of our church opened the meeting with reading from God's word and prayer, as the members were somewhat timid. (I was then considered small, though indeed I was *not* too small to belong to that band of God-serving girls). She assisted them greatly in making a complete organization. We meet for one hour the first Saturday afternoon of each month, and we spend many pleasant hours together. For school-girls and teachers—of which our society is mostly composed—Friday evening and Saturday afternoon seem to be the only convenient time for meeting, as school and study occupy most of the rest of the time. The hour for meeting should be strictly observed and the exercises should be conducted with a certain degree of formality, so as to confine them to one hour. With a previously well-planned programme, promptly carried out, much can be learned in one hour.

The modes of collecting the contributions of each member differ —also the amounts. The members of our own society pledge each one dollar per year, and pay monthly, or at the end of the year, as they please. Other societies require a less amount, and the plan of our dear friends of this city for collecting money I like much better. They have mite boxes given out at the beginning and called in at the close of the year. Any one, without regard to age or sex, who will take a box and deposit therein five (5) cents per month, is regarded a member. By this means the aid of many is obtained which could not be otherwise gained. The ladies of Muncie have small jugs which serve the same purpose as the boxes, and they have a very pleasant time at the end of the year when they break the jugs.

At my own home we succeeded quite well with a fair two years ago, and shall attempt another this winter, which already promises to be a success. We shall spend the hour following that of our Missionary Society preparing articles for sale; also, all the leisure time we have from our other duties. We shall, of course, have our fair in connection with an oyster supper, and perhaps tableaux. We have also had good success with tea meetings. We have our missionary meeting from four to five o'clock in the afternoon, and then serve refreshments to all who will come, and in the evening have music.

We have never been able to greatly interest our young gentlemen, but we may always secure them for one evening if we tempt them with music; but hope for more aid from them in the future. Our socials, with music and refreshments, are always well attended, and give pleasure to us, as well as aid to our finances. Many are more

interested in Home Missions, and for them is the pleasant work of preparing boxes of clothing and books to be sent directly to some of the workers in our own country. We have begun in our society an album quilt. The blocks are pieced so as to have a white cross in the center of each. Upon these crosses, and the white strips with which the blocks are set together, are written with indelible ink the names of those who desire to have their names thus immortalized—the cost for one name being ten cents. The quilt will hold several hundred names. After the quilt is all finished it will be sold, and we anticipate quite an amount from it.

I think of so much that may be done, but scarcely know how to tell it to you. Let us remember this one thing: when the work seems discouraging to us, we can, if we will, for with God's help all things are possible.

GERMANTOWN, PENNSYLVANIA.

NEITHER our dear "Watchers," or their leader, ever looked for a day when they should be "a city set on a hill," but since some eyes have been directed this way I am very willing to speak for them, if, by so doing, others may be helped in a work they have found so pleasant and profitable. I only fear that in my poor attempt to give our plan, I shall leave unsaid the very things you most want to hear.

Our first meeting took place fifteen months ago in our pastor's house. Seventeen were present. The President, Secretary and Treasurer having been appointed by the Foreign Missionary Committee of our church, we proceeded to discuss a very simple constitution. We agreed on the name of Watchers; decided to take for our object the study of Foreign Missionary work, on the plan proposed by the Presbyterian Board of Missions, hoping thus to work in future more intelligently with them in this great cause. We fixed upon the second Thursday of each month, at four o'clock P. M., as the time of our meeting, and decided, after some experiment, that it was best to hold our services in the church parlor, and to come, rain or shine, all the year around, with due notice from the pulpit. Our terms of membership are five cents a month. All above that sum is counted as a donation. We only raised in this way the first year twenty-one dollars and seventy-six cents, but hope in future to do better, as we have more and more of the grace of *self-denial.*

Young women over sixteen, both married and single, are invited to join, or attend as visitors merely. All ranks in society are repre-

sented among us, and during the summer meetings, when many were at the mountains or sea-shore, it was very pleasant for the few who were left (mostly working girls) to draw very close together. Some quiet ones began to unfold there, as heart touched heart, and since then our circle of workers has increased. We have map drawers, essayists, itemizers, singers and leaders in our prayer meeting who were never heard of until they had that good opportunity.

Our meetings are conducted with a certain degree of formality, to confine the exercises to one hour, and give all the speakers their time and place. The whole programme is arranged three weeks in advance, to have the subjects well defined, so that two persons shall not go over the same ground. No one is ever asked in open meeting to take any part without previous consent being given, so that timid members need never stay away for fear they will have to refuse. I can better explain the order of our meetings, by sending you the order of our next (April 10), which has just been made out: First, about our Scripture reading; a connected chapter is occasionally read by one person, but our usual plan is to select some topic, and texts are either brought by the members or are chosen by some person and marked upon a slip of paper to be put in place in the Bibles by one of the watchers, who loves to do this as her part in our pleasant work. We have had Bible notices of Persia, Syria and Africa in this way. Some invalid who can not come may help you in this way and win the blessing given to him that helpeth others. The music mentioned here is an offering of song from some who can not write, but who have an alto or a soprano to give for the cause. We hope to get a parlor concert out of this little circle yet.

The prayer meeting announced will be our third attempt. It is a preparation for the regular Band meeting, and takes place just before our church service. The girls lead in turn; texts are recited, and little experiences given in connection. A pause in the first prayer is filled by short petitions in Bible language by every one present as they felt disposed. The meeting began and ended with hymns. We hope this meeting will prove a heart-warmer.

Our maps were a great drag at first; the leaders had to say, come and not go, and it was four months before the girls found how much could be learned over one. They are first pencilled on white shirting muslin and touched up on the shore lines and rivers with thick India ink, and with the same put on thin with a large brush, for the mountains and ocean borders. The Presbyterian stations are marked with red. Indigo blue would be pretty instead of India ink. Our papers

are always short; we had six on China, not one over four minutes long. Of course there is a great difference in the preparation of these; some do all their own studying and some use a skeleton like the one you will find on the back of the programme. A book is kept paged, for the different fields, in which notes are entered, to be referred to in time of need. This is a great saving of labor, we find. A set of envelopes marked China, Mexico, India, etc., is also useful for items, pictures, etc. These pictures are cut from papers and illustrate points beautifully. The article is often shaped so as to bring in a good picture; this is handed around or else mounted on a corner of the map. Next month I am afraid we shall not have many of these embellishments. The Missionary post-office brings anonymous letters which I read in open meeting. In this way, many a warm desire or resolution finds utterance, which might else go unheard. Do not be discouraged, dear friends, if every body holds back at first but two or three earnest souls. The spirit of our first meeting seemed to be this: "Here we are; now what are you going to do about it?" Be content to take a step at a time. You will likely have to work in your helpers one by one. Every body will find something to do in time, and, no doubt, you will have some of the pleasant surprises which cheered us on, as help arises in some unexpected quarter. Patient continuance will win the blessing. When He who chooses the weak things of the world to do His greatest work, is present by His Spirit, all must go well with you. H. M. J.

PROGRAMME OF WATCHERS' MEETING,

APRIL 10, 1879.

Opening hymn, No. 875.

Subject of Scripture reading. Intercessory prayer.

Prayer.

Music.

Secretary's Minutes—Unfinished business; Report of Committee on Selection of Motto; Speeches announced for Anniversary of Women's Foreign Missionary Society, April 25.

Notice of next prayer meeting, May 7, at seven P. M.

Notice of next meeting of Watchers, May 8, four weeks from to-day. Subject, Siam.

Subject for this meeting, *India*.

Brief explanation of map, giving fields, etc., described last year.

First article, Woman in India, with several pictures.

Second article, Kolapoor and Panalla, illustrated.

Third article, Dehra School, illustrated.

Fourth article, The School at Woodstock.

Fifth article, An incident illustrating the text—"The entrance of Thy word giveth light."

Items; letters from Missionary post-office.

Closing prayer.

Doxology.

SKETCH FOR ARTICLE ON DEHRA SCHOOL.

Where? When established? By whom? Describe scenery. See "Woman's Work for Woman," July, 1875, page 151.

Woodstock in sight. "Woman's Work for Woman," May, 1873, page 93.

One hundred and eleven scholars now there.

School on Mt. Holyoke plan.

Best school in Asia.

English taught.

Graduate admitted to University of Calcutta.

Picture of the buildings.

Describe the study, weddings, prayer meetings, life there and the success of the plan, as related by Dr. Herron in his late visit to Philadelphia.

(This the young lady has heard, and though this is her first attempt, will do well enough to try again).

SABBATH-SCHOOL ORGANIZATION.

MISS MINA MERRILL, INDIANAPOLIS.

I understand I am not to speak of Sunday-school organization generally, but simply to give the Sunday-school plan for Missionary work in the Fourth Presbyterian Church in this city.

As an introduction to our present plan, I think it well to give a short sketch of the history of our society. For sometime after our organization we held our meetings at the church on Saturday, then thinking variety good we changed the place of meeting to the dwellings of hospitable friends; the children often having a play after the meeting. During the summer we were invited by several members,

who lived in the suburbs, to hold our exercises under the trees and, after the Missionary exercises were over, to join in a pic-nic and games. These meetings were delightful. I never knew anything more beautiful. The setting sun, the children's voices in song and prayer, and in telling the story of the gospel work in other lands, and the touch of Heaven on their faces, were influences that lifted us all for a time to a higher and holier region. However, it was found that the Sunday-school could not attend these Saturday afternoon gatherings, and that children who were taxed to the utmost in day school needed on Saturday to be free from everything like study. So it was proposed that the first Sunday of every month be devoted to Missionary exercises. To this the officers and teachers objected, as causing too much confusion in our regular plan of lessons. But it was finally decided that instead of the usual quarterly review we have Missionary exercises. For almost two years this plan has proved very satisfactory. The first Sunday of every month the usual collection is devoted to Missionary purposes, as is also the money collected after our Missionary exercises. Parents and children feel the importance of this collection and the necessity for regularity; and the money collected on Missionary Sunday is rather more, never less, than on other Sundays, and the money collected after our Missionary exercises is more than twice as much.

About a year ago Mrs. Walker, an enthusiastic lady in our church, had the young girls meet at her house and sew for a number of weeks, making useful and fancy articles for sale. We afterwards had a lawn festival at the Parsonage. A few months later an entertainment was held at Mrs. Coughlin's. The children enjoy such things; it is well also to have them work and to feel a responsibility in money matters. The school has been for sometime supporting a young man in the seminary at Beirout, Syria; the expense being eighty dollars a year. Several ladies, mothers of children in the Sunday-school, have heartily and steadily supported our efforts, encouraging the children to overcome timidity, urging them to a feeling of responsibility and duty to what their school requires; representing the nobleness of the work, the necessity for knowledge and their own special need of growth in doing good. We try frequently to vary our exercises. We propose, however, under each lady, to have a boy or girl in office and when they are fully capable, to have the whole machinery moved by their hands. The President makes out the programme, giving one subject to each class, the teacher seeing that one of her class answers it to the point. Each exercise should be short; recited, never read, as recitation is far more interesting, and is an excellent exercise for the

pupil. The subject for our next quarterly meeting is Japan, and having been requested to give a programme, I shall read the programme of our next meeting:

PROGRAMME.

OPENING EXERCISES.

Hymns, prayers, and Scripture bearing on Missionary work.

1. Situation, resources and condition of Japan.
2. Social and domestic life.
3. Government.
4. Schools.
5. Art and Literature.
6. Tramps and what is done with them.
7. Children.
8. Translation of the Bible.
9. Desire for improvement.
10. Obstacles in the way of improvement.
11. Theory of the Gospel in Japan.
12. Recitation or Missionary story.

Collection.

Closing exercises.

Monthly Meeting of the Faithful Workers,

WALNUT STREET CHURCH, PERRYSBURG, OHIO.

AFRICA.

QUESTIONS FOR STUDY.

1. What is the area of Africa?
2. What is its population?
3. Name five of its great rivers. N., N., C., Z., O.
4. Five lakes. T., T., Vn., An., N.
5. Name and extent of its great desert.
6. What two mountain peaks east of Lake Victoria?
7. What part of Africa is called gold coast?
8. What language is chiefly spoken in northern Africa?
9. What republic was colonized by negroes from America?
10. Name some of the states of South Africa. C. C., K., N., T., O., Z.
11. What large island lies east of Africa?
12. What is the source of the Nile?

13. Who discovered it?
14. Name five of the more prominent explorers.
15. Where did Livingstone die?
16. What are the results of his exploration?
17. The result of Stanley's work?
18. Locate on outline map, lakes, rivers, tribes, etc.
19. Find the account, in the Book of Acts, of the conversion of an Ethiopian.
20. Find the story of the Ethiopian who was a friend of the Prophet Jeremiah.
21. In what part of Africa did the infant Saviour find a refuge?
22. What prophecy concerning a part of Africa is found in the sixty-eighth Psalm?
23. What famous Indian Prince has been interested in Missionary work in Egypt?
24. Name of his wife?
25. What native of Sierra Leone has been made an Episcopal Bishop?
26. What boy who accompanied Stanley translated part of the Bible for King M'tesa?
27. Name some of the more prominent Missionaries to Africa.
28. Where is our Presbyterian Mission located?
29. Learn all you can of the life of Dr. Albert Bushnell.
30. What false religion prevails in Central Africa?
31. How many Christians are there in Africa?
32. Are *we* doing all we can to send light to the Dark Continent?

SCRIPTURAL GIVING.

MRS. S. A. BONNER, GREENSBURG, IND.

From the days of the Apostle James the church has preached that "Faith without works is dead"; has talked eloquently upon the nature and duty of benevolence, and the blessedness of giving rather than receiving. To-day she points with complacency to the work of her hands in government, in education, in the elevation of woman; with special pride she bids the world look upon her asylums for every class of suffering and sinful humanity; she rejoices in the last hundred years of activity in the Sabbath-school work, the temperance move-

ment, and the missionary cause, until one almost expects her to exclaim, "Lord, when saw we Thee helpless or suffering and did not minister unto Thee?" But comparisons are sometimes necessary to secure true estimates; and, looking at what remains to be done by the leaven of the Gospel in Christian lands, and what has scarcely been commenced in heathendom, there is little room for complacency or boasting.

We call this an age of money-making, and the work of God calls for money giving, now as never before. What is scriptural giving for the church of to-day? On the present occasion I wish this question narrowed to one point; not with what spirit, how, when or for what purpose must we give. There is scarcely a difference of opinion there, but how much is divinely required? God, "the same yesterday, to-day and forever," has always called upon His people to honor Him with their substance; and, in this brief discussion, let us leave the glittering generalities that cluster about the subject of Christian charity as a duty to our fellow-men, to talk plainly and practically with facts and figures about what duty towards Himself God requires in the giving of property from the teachings of the Scripture.

What giving, in early times, did God approve, command or bless? The mind instantly reverts to the central figure of the Old Testament history, the Jewish nation. Upon them God Himself laid a law of giving, unmistakably clear and explicit—the tithe, or tenth, of all yearly increase in flocks and herds, in corn, wine and oil, in mint, anise and cummin. He claimed, also, first fruits of every kind, and the first-born of man and beast, either in sacrifice or in redemption money. This was for the national religion, in the maintenance of sacrificial rites, and the support of the priestly tribe. A second tenth was also required, to be used in hospitality, charity, family rejoicings, and at the annual feasts at Jerusalem. Various other relinquishments of property were prescribed, such as the Sabbatical year, the jubilee, the forgotten sheaf and gleanings for the poor, and not eating the fruit of a tree until its fifth year. After these obligations were justly met, out of the remainder those special vows and gifts might be presented to which any man felt inclined, as tokens of a grateful recognition of God's providence, or as seals of greater consecration to His service. That these were frequent may be inferred from the abundant directions concerning them. Their sacredness appears in the caution that, when once vowed, they might not be withheld. That they were large and willing gifts was shown on such occasions as the erection of the tabernacle, the offerings of the princes at its dedica-

tion, the gifts of the army officers, because there was not a man lacking among them after the spoiling of the Medianites, and the sacrifices of King Solomon and all Israel at the temple dedication. The people were sometimes restrained from giving, because there was more than enough for the purpose. Such, in brief outline, was the Jewish giving which God approved in special cases, commanded as a rule and always blessed. For, when the practical world of to-day significantly asks, "Did it pay?" there are found no better attested facts in history than the prosperity of the Jews when they kept this law, and the calamities which befel them when they robbed God in tithes and offerings.

The question arises, Was this law binding only during the Mosaic dispensation? That such giving occurred, with God's approval, long before the time of Moses, is proved by Abraham's tithes to Melchizedek, and by Jacob's solemn vow, "Of all that Thou shalt give me, I will surely give the tenth unto Thee." The origin of the idea is unrecorded, so also is the origin of sacrifices, yet no one doubts their divine appointment. From Adam to Moses, a period longer than either the Mosaic or Christian dispensation since, souls were saved by the typical shedding of blood, and gratitude to God found expression in tithes of property. Contemporary heathen religions demanded both sacrifices and tithes. In the Mosaic sacrificial law, God took the existing fact of sacrifice, ordained by Himself at first, and made it more typical and more instructive as to the true atonement for sin to be made on Calvary. By parity of reasoning, it may also be concluded that He appointed tenths as offerings of worship at first, and meant that the Mosaic law of giving should set forth more fully man's obligation to God as the absolute owner of all things.

But did this law pass away with the Mosaic dispensation? In Leviticus we read many times, "The tenth is the Lord's," and we nowhere find that this claim has ceased or been surrendered. The tithe was never a type of Christ's atonement for sin, and therefore did not end in Him, like the sacrifices. Not a word of the New Testament sets aside or lessens the old obligation. Christ did not allow such great duties as judgment, mercy and faith to take the place of the insignificant "tithes of mint, anise and cummin"; but, while rebuking the neglect of the former, says emphatically of the latter, "These ought ye to have done." I can find no flaw in the logic which concludes that the tenth is still the Lord's; neither does it appear as an unreasonable step further when we hear that if the tenth is justly due, there is no real giving until that has been fairly paid. Although the New Testament is not full of direct precept upon the subject, it

teaches by divinely approved example. Christ commends the vow of Zaccheus to give one-half of his goods to the poor, and the precious alabaster box is to be in everlasting remembrance. The widow's two mites were acceptable above the abundance of the rich, because it was her all. The early church gave so liberally that the office of deacon was created for its disbursement, and the foreign churches of Paul's planting distributed to the necessity of Saints at Jerusalem. Paul urges the Corinthians to lay by weekly, as God hath prospered them, which certainly sounds like a re-enactment of Deut., 16; 10, "Thou shalt give unto the Lord thy God according as the Lord thy God hath blessed thee." Why this is a better rule for Israelites and Corinthians than for others does not appear.

It seems that God's property rights are unchangeable things, yet their revelation to man is progressive. Looking at the Bible as a whole, we find that a tenth is the first and least God ever required; that, beyond this, gifts were always expected and accepted, but left to the judgment of thankful hearts, and a conscientious perception of the needs of God's service. As God gave the race more knowledge of Himself, He unfolded greater obligations for man, and a larger field of service, until He proclaimed in David's time, "The silver and the gold are mine, and the cattle upon a thousand hills." Man learns his stewardship only over the things that he possesseth. The priesthood, the temple with its greatest magnificence of ritual, and the offices of charity, constitute his sphere of duty. Another lesson follows, when Christ comes as the full revelation of the Father, declares man's field of service to be the world, and commissions him to teach all nations. Just before closing the volume of His word, this is the message to His people, "Ye are not your own; ye are Christ's." To this final instruction, the church responds, in her formula of consecration, "All I am, and all I have."

After such an admission of obligation, it is with conscience-smitten awe that I ask you to look at the Christian giving of to-day, not of what we are in health, strength, talents and influence, but what we have in money. Truly, we descend into the valley of humiliation, for it is not Scriptural giving, according to God's primary lesson, the tenth. Churches in debt for fine houses of worship to gratify pride, more than to honor God; pastors' salaries and relief funds hard to raise; suppers, fairs and benefit entertainments, to help people give without feeling it; the Boards of Church Work rarely able to pay for what they undertake, and never undertaking all that their fields of labor demand; the evangelical churches of Christian America giving

annually less than twenty cents per member for the conversion of the world, to Home and Foreign Missions; these are the facts that show how we give. It is little consolation that the Presbyterian Church gives better than others, and this small comfort we of the west can not take to ourselves, for the gifts making our pitiful average what it is, come largely from the eastern churches. Large individual gifts, too, have not added to a just level, but have gone to fill up the hollows of general obligations. James Lennox could well afford five thousand dollars; but he gave it thankfully for himself, and not for you or me. Yet nearly one cent of our individual average is due to that single gift. The Presbytery of New York gave last year nearly one-sixth of all the receipts of the Foreign Board, and also, more than one-fourth of those of the Home Board, in all, one hundred and twenty-two thousand dollars. The Presbyterian Church in Indiana gave last year about thirty cents per member to Foreign Missions, and has always received from the Home Board more money than she has given into its treasury. These inequalities in giving make general statistics not a fair showing, in a state meeting like this. One-tenth of Presbyterian ministers' salaries in this land would carry on the Foreign Mission work of our church, her heaviest undertaking. What do you suppose one-tenth from the doctors, lawyers, farmers, merchants, mechanics and millionaires would do?

When we look for the causes of this sad declension since Bible times, it is easy to find there negative forces at work, a lack of education, a lack of habit, a lack of system in giving. In the dark ages preceding the Reformation, these forces were probably strongest; but, since then, for three hundred and fifty years, how slowly has the church risen towards her duty! A most hopeful sign that we now behold in this century, the dawn of an age of giving, is the discussion of this subject everywhere, in private conversations, in prayer meetings, in Christian gatherings like this, and especially in the religious press. Surely, it is the Spirit of God, leading His people to think of present obligation, and to look at other's need, thus training them to give. The habit of giving must arise from the frequent calls He sends us from the perishing, far and near; calls like the heathen woman's message through one of our Missionaries, "Tell your people how fast our people are dying, and ask them if they can not send the gospel a little faster." I wish it was written on every pocket-book of the church.

Shall we yet have again the systematic giving which God once claimed and never surrendered? Not the tenths only, but the tenths

at least, as the "innermost limit of giving," some one says. I would argue for the tenth in giving, as I would argue for the alphabet with a man desiring a thorough education. What glimpse of character are obtained by hearing the people talk about giving tenths now-a-days! Says one, "It seems too mercenary to deal so strictly with the Lord; His goodness to us demands all we feel able to afford." I fear such persons do not generally feel able to afford so much as one-tenth, and that objection will never be valid, until it is proved that giving by feeling amounts to more than giving by rule. Feeling becomes principle, and impulse, habit, by the adoption of a rule. As to strict dealing, we forget that God is the great mathematician of the universe. All the laws of matter that we know, are mathematical in their precision, and in the domain of morals, the Sabbath is a law requiring mathematical exactness. Two gifts of God He measures out to man—time and money. He who claims that he can not afford one-tenth of his money, may also claim that he can not afford one-seventh of his time. Yet we are so inconsistent as to treat these two claims very differently, both in judgment and practice. True, all our time is God's, but He designates the use we must make of one-seventh of it, and consecrating to the same use a part of the week days, has often been profitable to the soul and pleasing to God. Have we not scriptural warrant, even obligation, to make similar disposal of the money God entrusts to us? Why He made the proportions different, has not been revealed.

Says another, "I do not see how a poor man, who earns barely three hundred dollars a year, with which to support a family of ten, can afford to give away one-tenth of his income." Suppose that one-tenth is an honest debt to God, as much as interest on money borrowed is due to our fellow men. This idea ought not to be startling, when we talk so much about our stewardship and God's proprietary rights. Moreover, underneath that objection lies sufficient unbelief in God's providence to fill a volume. We pray fluently for the blessing of God upon our temporal affairs, and then deny its value by claiming that nine-tenths of a sum of money, with God's blessing, will not support a family so well as ten-tenths will do without it. It is admitted that God's blessing might increase a farmer's income, but that fixed salaries or wages are not so subject to change; as if Providence could not affect the use of money, as well as the amount of the crops in the field! We all know how the purchasing power of the same sum varies in the hands of persons of different judgment and business capacity; but, beyond the reach of the wisest human calculations, the cost of

living is modified by many contingencies, which we ought to know as the realm of God's unseen working. Did you never "go shopping," with the petition that God would restrain your judgment from an unprofitable bargain, or hold back your hand in the choice of an article with a flaw, undiscoverable now, but soon destroying its usefulness? Did you never gather up the reins of household care, praying that God would make you remember, when your momentary forgetfulness would cause waste? Or look for a business investment, believing that God would show where to put, safely, the money you acknowledge to be His and out of which he receives a just share? We call these possibilities accidents, and they may be such to human weakness and ignorance, but in the records of God's government, the word accident never occurs. Faith says, "Take away thirty dollars, and give me with the two hundred and seventy, the promised blessing of God." Unbelief says, "Give me the three hundred dollars and leave me to manage for myself." Does some one say, "Yes, I see what God can do, but not so clearly what He does do." Faint heart, there is no doubt that He does what He has promised to do! "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty." Praying for temporal blessing is not, alone, the means of securing it; the word of God conditions it also upon bringing the tithes into the store-house.

Objections to *universal* giving by rule, are sometimes met. The following is a type of the class: "I do not see how a certain poor woman has anything for the Sunday collections, when the church has given her two dollars a week toward her support, for a long time." Here is a betrayal unawares of much unsound theology. Why think it right to give a portion of my consecrated tithes to a needy fellow-Christian, and then object to its being tithed over again for God's service? We profess that God gives us all we have, but we want to put a difference between money given through the bestowal of health and strength for labor, and money given by him through Christian charity, when he denied the ability to acquire. What constitutes responsibility? Is it not the *power of control*, added to possession, rather than the channel of God's giving to us? Take from such persons the management of money, put them in asylums for the poor, place them in the condition of helpless infancy, and I believe their responsibility ceases; leave them the privilege of independent action, and I equally believe the obligation rests. Does not this suggest that the time to begin a child's education in giving, is coincident with the day when he first does what he pleases with his own?

It is difficult to understand why Christian people are so reluctant

to practice systematic giving, unless we admit that they are too indifferent to the salvation of souls, or too indolent to keep accounts of incomes and gifts, or positively unwilling to give as much as one-tenth, which would seem to be the lowest rate one could conscientiously adopt. Below this, in the heart, is a want of faith in the reflex influence of such giving upon the character. It would certainly tend to correct those loose habits of business management, which leave along the shores of society so many financial wrecks; it would develop an interest in God's kingdom that would stifle selfish extravagance in vanity and pleasure; it might save from those temptations to dishonesty which "drown men in destruction and perdition" Are not these results desirable? This unbelief is in the face of present as well as past testimony. Here and there, to-day, are those who give scripturally—in duty—never less than one-tenth; in privilege, as the gifts of God enable them and the love of Christ constrains them to do. We never hear of one claiming that it is unprofitable in any way. Why do not all heed the testimony of their blessed experience?

I began this paper thinking only to draw a salutary lesson from the records of the past and present, but I am constrained to close with the stimulus of a hopeful future. God never sets in motion a car of progress with one wheel lacking, and when we find that, for the conversion of the world, "all things are now ready" except the money, and that money is in the hands of Christian nations, I am sure that God, for His own holy name's sake, will do what He promised by the Prophet Ezekiel: He will write His own law of giving in the hearts of His people, and will "cause them to walk in His statutes, and to keep His judgments and do them."

Young women of the church here to-day, in the bloom of health, and just entering upon human activities—we sisters in middle life, only beginning to realize our duties and privileges in the service of God—we envy you in that you are a generation later than ourselves, for to you, as never to us, may come a larger measure of service, a greater blessedness in giving and doing, and a more joyful triumph in seeing the "kingdoms of this world become the kingdoms of our Lord and of His Christ." Only take heed to yourselves; be warned by our example and our regrets, and study the word of God, to know what scriptural giving is, if you would have scriptural blessing upon your hearts and lives. May all God's people be brought up to duty, not by might, nor by power of deserved chastisement, like Israel of old, but by the Holy Spirit who, to our reverent question, "Watchman, what of the night?" answers, in all the signs of the times, "The morning cometh."

OUR DECENNIAL YEAR:

A BACKWARD AND A FORWARD LOOK.

MRS. M. E. GOODMAN, KENDALLVILLE.

This is now the tenth year of the existence of the North-western Board of Foreign Missions; and when the record of the nineteenth century shall be made up, we believe it may be written like that in the eleventh chapter of Hebrews—"by *faith*," Chicago worthies organized a Board of Missions Work, believing that God was able to use the feeble instrumentality of woman's gifts and woman's prayers to carry on His most glorious plans. And so it has proved, "The little one has become a thousand." This very meeting is an evidence that the work has assumed vast proportions. It has out-grown the strength and ability of the ladies of the Board to manage it alone, and overburdened and almost broken down, they are calling for the assistance of others scattered throughout the North-western States—and there are many—with time and talents at command, who should put their shoulders to the wheel and help move forward the Ark of the Lord.

Some of us have loved and labored for the Mission Cause many decades; others, alas, have not yet learned to realize its vast importance. But we are all invited to join in giving thanks that this branch of the work has been permitted to reach its tenth year of labor for the Master, and to see such wonderful results. "What shall we render to the Lord for all His benefits?"

Omitting all the prior steps which had been taken to arouse the hearts of American women to greater love for the perishing heathen, and a more earnest and systematic effort for missionary work—interesting though they might be—we begin our review at the time of the organization of the North-western Board, which was in December, 1870—ten full years ago the coming December, and only about six months after the organization of the Philadelphia branch. What was called the first annual meeting, was not held, however, till April, 1872—nearly a year and a half after the organization. The total receipts of the Board reported at that time, were six thousand, three hundred and thirty-four dollars and forty-three cents from eighty-two societies and bands, of which only one hundred and twenty dollars came from Indiana. There were but five societies in the state; these were at Bloomington, LaFayette, Valparaiso, Wild Cat and Evansville.

Receipts were,

Second report, nine thousand, three hundred and twenty-three dollars and fifty-eight cents; Indiana gave four hundred and forty dollars and still had but five societies.

Third report, twelve thousand, seven hundred and thirty-one dollars and fifteen cents; Indiana gave one thousand, one hundred and forty-seven dollars and sixty-four cents and had now ten societies.

Fourth report, eighteen thousand, fifty-three dollars, and thirty-six cents, of which Indiana gave eighteen hundred and eighty-four dollars and there were forty-three societies.

Fifth report, twenty-seven thousand, six hundred and twenty-three dollars and three cents; Indiana gave eighteen hundred and three dollars and fifty cents; number of societies, thirty-nine.

Sixth report, twenty-five thousand, three hundred and ninety dollars and seventy-nine cents; Indiana's share this year was five thousand and sixty dollars and forty-six cents, and the number of societies had increased to one hundred and eighteen.

Seventh report, thirty-one thousand, three hundred and sixty-eight dollars and sixty-seven cents; Indiana still gave about one-fifth of the whole, sixty-nine hundred and eighty-four dollars, and had one hundred and twenty-seven societies.

Eighth report, thirty-two thousand, two hundred and seventy-three dollars and thirteen cents; Indiana's contributions were sixty-one hundred and ninety-three dollars and seventy cents; societies increased to one hundred and forty-seven.

Ninth report, forty-three thousand, two hundred and eighty-eight dollars and eighty-nine cents; Indiana gave but fifty-eight hundred and ninety-six dollars and fifty-two cents, and reported one hundred and forty-four societies, a decrease of three societies.

Now, my dear friends, you will readily see by this statement that the advance made in this state five years ago was very great. This was the year of the annual meeting of the Board in Indianapolis. The amount contributed increased that year from eighteen hundred dollars to over five thousand dollars, and the next year swelled to nearly seven thousand dollars, and this ought to convince the most inveterate croaker of the benefit of these missionary meetings, and satisfy the most tender conscience in regard to the propriety of spending money in this way. It is, indeed, as Mrs. Hoge says, "sowing dimes to reap dollars." "The children of this world are wiser in their generation than the children of light," when they spend thousands and thousands in organizing political campaigns, and agitate and

agitate the public mind, till excitement reaches a white heat and culminates in action. Like effort will produce like results. Then, local meetings, and Presbyterial meetings, and Synodical meetings, and annual meetings *are* the proper means to bring these issues before the minds of our women, and diffuse information, and rouse dormant energy, and quicken sluggish zeal, and carry forward the work with increasing momentum if *they do cost some money.*

The last report indicated a decrease in this state, although the total receipts of the Board still increased. No twenty per cent advance, which was so earnestly besought by the Board from our state. Indiana falling off in receipts and number of societies! Was it not time to have another meeting in Indianapolis?

I fear it may have been impossible to make these statistics very interesting, but the hard logic of *facts* ought to have more influence with us than the rhetoric of fancy. We need to look these items straight in the face to realize our situation and awaken to firmer resolves of duty. It is proper to say, however, that we have only in this review shown what Indiana women have done in the ten years past *through* the *North-western Board.* For several years much was done through other agencies, of which we can give no record at this time.

The Forward Look.

It is much easier to take the backward glance than the forward. Where is the seer who can tell "where unto these things may grow"? We who believe the mighty promises God has given in His word concerning the advance of the kingdom of grace, believe that, like the stone cut out of the mountain without hands, it shall yet fill the whole earth, "*for the mouth* of the Lord hath spoken it."

But to us comes the practical question, What may I do to hasten it on? God works by means. Will He use me? *He will*, be assured, either with our consent or without it; for we are all but tools with which He carves the future into shape. The wicked sailor who manages the ship is helping to bear the Gospel to the heathen as well as his missionary passenger. The printer and binder may prepare the Bibles to save others for which they have no care themselves. But such workers we surely do not wish to be. It is only when we become co-laborers with God that we may hope to receive a blessing in it. Think of it! A co-laborer with God in the work of human redemption! Such privilege may be ours. Do you ask how? By any *self-denying* effort you may make to further the cause. The one who prayerfully lays by the monthly dime *may* do more in the sight of the

Master than another who, of her abundance, casts in much. And now, as we go down from this mount of blessing, all our enjoyment must take shape in active *work*, or the impression will be as fleeting and transitory as the early dew and morning cloud. It is delightful to sing, "Waft, waft, ye winds, His story." But what are we going to do to extend its influence? Let this question press home upon the conscience of each one. Nine hundred millions of heathen now living, and every one possessing a soul of priceless worth. "The only jewel known on earth of any real and lasting value is an immortal soul." Shall we not labor to gain at least one such jewel to be a star in our "crown of rejoicing" at last?

Dear sisters, the forward look is an anxious look. Not for openings for work nor abundant opportunities of usefulness. We see them on every side. But the great point is, shall we, as Christian women, rise to the emergency of the hour?

Many years ago the timbers of a huge mill were to be raised in a small village. The men gathered together, and with strong muscle and a hearty good will undertook the task. When nearly raised, they found themselves unable to bring the frame up to its place, and death stared them in the face if it fell back. Word soon passed from house to house in the quiet village of the awful state of affairs. Not another man could be found, but the women and children ran to the rescue, and their feebleness accomplished what the strength of their husbands and fathers had failed to do. What if they had not gone? What if they had said, "It is not our business to raise houses?"

So, this is *our* opportunity. God grant we may improve it. The Gospel is the leverage power to raise the world from heathenism and corruption and death. Raise the moral character of mothers and you elevate the masses. Then let every Christian woman *feel* the responsibility that rests upon her to add her weight of influence, of labor, of money and of prayer, and she *may* move the world.

PRAISE MEETINGS.

MRS. S. M. STIRLING, DELPHI.

DEAR SISTERS—The decennial year of our beloved mother, the Board of the North-west, is entered upon, and we want this grand year to tell for the Master, for the upbuilding of His kingdom for aggressive work on the enemy, that at that feast of tabernacles,

the annual meeting of the Board, the fire may so burn upon the altar that each one may carry away live coals to their homes and societies, and kindle zeal in hearts cold and unresponsive to this sweetest work, of passing on the cup of salvation to those who have not tasted of its sweetness, nor known of its life-giving properties. Yea, till our sister heathen women, for whom it was provided as surely, shall imbibe from it life, vigor, joy and all the happy attendants that follow—till every knee shall bow, and every tongue confess that He is Lord, to the glory of God the Father. As Jesus passes from heart to heart, knocking, knocking, waiting, waiting, with adoring reverence and love, may each woman exclaim, Rabboni! What wilt thou have me to do? That short prayer is for each one of us. What paths wilt Thou have *my* feet to walk in, what work *my* hands to do? As Paul exhorted Timothy, let each woman and society stir up the gift that is in them. If we do not stir up the germ that is in us, it will not grow, but will be a feeble dwarf, instead of a mighty power for good. Each one of us is but a little atom, a mere cipher; but as Mrs. Rhea once expressed it, "The unit *Christ* placed *before* it, the cipher becomes ten, two of them one hundred and before three ciphers *one thousand!*" So if we only place our great captain before, and keep our eyes on Him, what a host a little band may become!

Now, we wish to make this decennial year an era in our history of Woman's Work for Woman, of fresh impulses, of deeper, grander faith, of stimulated activity, of more intelligent planning, and more practical efficiency. How many of us feel we can respond to the call of a praise-offering in this tenth year?

Have we received any special proof of God's goodness; have we had health; have we been comforted in sickness and affliction by God's precious truths and manifest presence; has the hour of plenty been ours; have our dear ones been spared; has God taken one from among our precious ones to himself, and have we the blessed assurance that they are in the haven of rest? Then let us propose a plan for furthering and stimulating this aim, by each society holding a Praise Meeting, during the year, giving a fitting opportunity for each one to lay consecrated gifts of gold, time, talent, the sacrifices of prayer and praise on God's altar, giving an expression of love and gratitude for what we have enjoyed, and may the coffers be filled from the littles till our decennial year be crowned with a grand aggregate that shall make our hearts sing for joy. The thought is not original with us, but was suggested to our minds by hearing Mrs. Douglas, at Sprinfield, give an account of such a one that was held in Denver, Colorado, our

youngest sister of the North-west. Their plan was so grandly successful, we beg leave to be allowed to take it largely for a model. First, let the society who wish to adopt this most spiritual method of raising money, lay the matter before a prayer circle, that they may carry it often, persistently and perseveringly to the mercy seat with that faith and pleading of God's own promises, that will take no denial. He is pleased at earnest importunity. Then send out written invitations to each sister in the church, whether at home or absent, to be present at the praise meeting; but if this be impossible, to unite with you in prayer for a great outpouring of a blessing at the hour appointed, also to send to each one an envelope in which they can enclose any gift and put their name on the outside, which shall be read without giving the amount, so that each may make it a free-will offering to the Lord, out of full and loving hearts. Come together with appropriate scriptural selections, such as that exuberant psalm of praise, the hundred and third, that exquisite third chapter of first John, where he declares the singular love of God toward us; the wondrous power of grace in Ephesians, second chapter, or some of the grand prophecies concerning the extension of Christ's kingdom, until faith compasses the sentiment, "The whole wide world for Jesus," and we rejoice to be co-workers with Him.

Hymns of careful selection, with appropriate music, should be ready, also, during the meeting, the leader requesting voluntary offerings of song, if any wish to express their feelings in this way. Let each one be asked to quote some verse of scripture that is expressive of *her* cause of thankfulness and praise. Let this be spirited and rapid. Follow with terse, pointed prayers. A pleasant feature might be added for every one to ask God audibly (as all kneel), in but a sentence or two, following closely on one another, for the blessing she most desires on the year's work. At the close of the service, let the Treasurer announce the amount of silver and gold brought to the king. "Bring Me all the tithes into the store-house, and prove Me herewith," saith the Lord of Hosts, "if I will not open the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it, and further, I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time." Can we not walk right out on these promises, and *prove* our God? O, let us not have the languor of indifference, but come with our tithes of mint, anise and cummin. Ours is surely a goodly heritage—a vineyard of corn and wine, of oil and honey; copious harvests last year, abundant fruitage this. Is not our faith

made steadfast in that He has answered even before we have asked? May some be profited by these suggestions, and the spirit quicken and descend in pentecostal power, baptizing every soul, and enduing with power from on high, and that closing of the decennial year, in April, 1881, shall reverberate with the thanksgiving from China to Japan, from Siam to Persia, and flash across the Dark Continent, to be again taken up by the Isles of the Sea, and back again to the Americas.

As I Have Loved You.

These verses, written for this occasion, were founded on the following words of Mrs. Helen R. Edson:

"It was the communion day in our church; my thoughts were all of my own unworthiness, and Christ's love to me, until after the bread had been passed, and Mr. E. asked the question nobody ever notices, 'Has any one been omitted in the distribution of the bread?' And it seemed to me I could see millions on millions of women rising silently in India, Africa, Siam, Persia—in all the countries where they need the Lord, yet know Him not—to testify that they 'have been omitted in the distribution of the bread and cup.' And they can take it from no hands but ours, and we do not pass it on!"

The feast was spread; the solemn words were spoken:
Humbly my soul approached to meet her Lord,
To plead His sacrificial body broken,
His blood for me outpoured.

Confessing all my manifold transgression,
To weep and cast myself before His throne,
Praying His Spirit to take full possession,
And seal me all His own.

On Him I laid each burden I was bearing—
The anxious mind, of strength so oft bereft,
The future dim, the children of my caring—
All on His heart I left.

"How could I live, my Lord," I cried, "without Thee?
How for a single day this pathway trace,
And feel no loving arm thrown round about me,
No all sustaining grace?

"O show me how to thank Thee, praise Thee, love Thee;
For these rich gifts, bestowed on worthless me;
For the bright hope that spans the sky above me,
The promised home with Thee?"

As if, indeed, He spoke the answer, fitted
Into my prayer, the pastor's voice came up:
"Let any rise, if they have been omitted
When passed the bread and cup."

Instant before my inward, open vision,
Millions of faces crowded up to view;
Sad eyes that said, "For us is no provision,
Give us your Saviour, too!"

Sorrowful women's faces, hungry, yearning,
Dull with despair, or dark with sin and dread,
Worn with long weeping for the unreturning,
Hopeless, uncomforted.

"Give us," they cry, "your cup of consolation—
Never to our outreaching hands is passed—
We long for this desire of every nation,
And oh, we die so fast!

"Does He not love us, too, this loving Master?
'Tis from your hand alone we can receive
The bounty of His grace; oh, send it faster,
That we may take and live."

Master, I said, as from a dream awaking,
Is this the service Thou dost show to me—
Dost Thou, to me entrust the bread for breaking,
To those who cry for Thee?

Dear Heart of Love, canst Thou forgive the blindness
That let Thy child sit selfish and at ease,
By the full table of Thy loving kindness,
And take no thought for these?

As Thou has loved me, let me love; returning
To these dark souls the grace bestowed on me;
And oh, to me impart Thy deathless yearning,
To draw the lost to Thee.

Nor let me cease to spread Thy glad salvation,
Till Thou shall call me to partake above,
Where the redeemed of every tribe and nation
Sit at Thy feast of love.

G. Y. H.

The Tin Wedding.

It seems that our beloved "Board of Missions for the Northwest" will celebrate her "Tin Wedding," the tenth anniversary of her life as help-meet of the Assembly's Board, this spring in Chicago. Every Presbyterian woman in Indiana is invited to the wedding. We can not all go, but we can all send gifts. What shall they be? Tin, of course—the "tin" that passes at the bank—a little piece, or a big pile of big pieces. Let us also send good news—of new societies formed, of old ones holding fast, of daughters consecrated, of prayers

for the swifter accomplishment of the work; but let us all, in some way, acknowledge our invitations, and show that we are thankful for living in a Christian land. Our decennial wedding gifts must be wholly *additional* to our regular contributions. We would not stint our mother in food and raiment, in order to make her a handsome present with the money pledged for her support. All decennial thank offerings may be reported, as such, as a part of the regular annual report of the work of each society or Christian contributing, and sent through the regular channels.

"Oh, I am Nothing but a Cipher!"

Yes, you are a cipher, and maybe there are one or two more ciphers in your church. Suppose you range yourselves along together and ask the Lord Jesus to stand by you. He is at least *one*, so that if you ciphers are standing by Him, so—1000—what is to hinder your going ahead and forming your society, naming it, and sending light all over the world?

"Ciphers" are just what are needed—Christians content to stand up for and with Jesus, and add to His strength thereby. Remember, He depends on His "ciphers," and where His forces are weak, it is for want of the self-styled ciphers, who will not do *anything* because they can not do *much*.

"Giving, Giving Eternally."

"Giving eternally, and what good does it do?" is the petulant cry we sometimes hear. Well, in the first place, let us cry back, "Receiving, receiving eternally," of the precious blood and salvation. But no where else can we see fruit springing almost directly out of the dry seed as in the work of missions. As surely as our babies grow and learn to walk, and learn to feed and dress themselves, and wait on younger ones, so surely do the "heathen" begin teaching others as soon as they begin themselves to understand the way.

How many tribes and peoples have thrown away their idols, embraced Christianity, become self-sustaining religious bodies, and established their own Boards of Missions to "pass along the wine and

the bread" to their next neighbors? How many within the recollection of many now living? It is invariably the case, if we can get the leaven or yeast into the meal, it *will* rise evenly, all over, and, as old housekeepers would say, "You can set another sponge from that, and keep it going."

Jesus found some of His texts in His mother's kitchen and mending-basket, and the infallible rules for good bread are none the less unfailing in their promise for the evangelization of the world.

It is our sweet duty at home to nourish the little ones and watch their growth. Let us cast our eyes abroad over the world while our hands are busy and watch the growth from infancy to sturdy manhood of the Lord's little ones, whom we can help with our prayers and our least gifts.

Report of Society of Crawfordsville Presbytery.

Following is an abstract of reports received in answer to circular letters sent out:

LAFAYETTE, FIRST CHURCH.

Interest in society work good and equal to that of former years. About *one-half* of the ladies of the church are members. Membership about the same as at organization, new ones taking the place of those lost by death and removal. *Never fail* to meet on the first Wednesday of each month. Meetings opened by Scripture reading, singing and prayer. The monthly topic is presented either by one appointed to do it or by the different members, each contributing whatever she has read or prepared on the subject. Attendance often as high as *twenty*, average *fourteen*. The church is divided into districts, with a collector for each, who calls during the month on each lady willing to give and reports at next meeting. This, with a collection taken at the time of the annual sermon, is the only means of raising money. Sunday-school just organized according to leaflet. Society always and well represented at Presbyterial meetings. Circulation of "Woman's Work for Woman" decreased. "Monthly Letters" not taken, but in prospect.

LAFAYETTE, SECOND CHURCH.

Interest increasing, but far below what it should be, from the fact, apparently, that members have not been engaged in the work "from

their youth up," and hence lack that personal consecration essential to success. Membership about the same, thirty-three, with an average attendance of twenty. Meetings opened with devotional exercises; two papers at least, prepared on the monthly topic; reading of mail matter by the Secretary; the "Monthly Letter," and then the society resolves itself into a social gathering and gradually breaks up. A donation of any amount constitutes membership. Some pay annually, some monthly in sums ranging from ten cents to one dollar, and others contribute when they attend, in such amounts as they see fit. Should members fail to attend or contribute, they are visited by the Treasurer.

A Young Ladies' Society and a Juvenile Band are connected with this church; the former not in a thriving condition; the latter did good work in the earlier part of the year, paying the scholarship of a boy in Mrs. Smith's African school and sending ten dollars to the Persian sufferers; money raised by a little "Bazar," and from monthly collections. Band not doing much during warm weather. New Sunday-school plan not tried; generally represented at Presbyterial meetings. Society deplores lack of interest in many ladies, shown by *irregular* attendance and a disposition to say, "If you put my name on the programme for any paper, I will not come." In view of this state of things, special attention should be given to youth, that it may be different with them.

CRAWFORDSVILLE, FIRST CHURCH.

Membership steadily increasing since its re-organization last November; number members, twenty-two, with an average attendance of twelve; meetings devotional; besides the regular topic for the month, essays, select readings and letters from missionaries. The society has two divisions, one representing Home, the other Foreign work. Each division prepares items relative to its department of the work, and presents them at the monthly meeting. Divisions alternate every three months. Three collectors are appointed quarterly to gather up contributions, from whatever source, and report at each meeting. This feature is a success. Membership dues and these collections from outside sources make up the funds reported. No Sunday-school organization. Generally represented at Presbyterial meetings. Circulation of "Woman's Work for Woman" increasing, and, with it, growth. "Monthly Letters" not taken, but in prospect. Pastor in active sympathy. Report very encouraging.

CRAWFORDSVILLE, CENTER CHURCH.

About *two-thirds* of the ladies of the church contribute. Average attendance, *ten.* Meetings conducted much as others above mentioned. "Monthly Letters" not taken, and but few copies of "Woman's Work for Woman." Young people not much interested. Hope next year to try Sunday-school plan. Building a new church, and ladies make this an excuse for doing little mission work. Hope for better things next year. Society always represented at Presbyterial meetings.

DELPHI CHURCH.

Interest and membership about as last year. About *one-third* of ladies of the church contribute. Monthly meetings with programme, consisting of devotional exercises; monthly topic presented by one or more, sometimes all; "Monthly Letter," correspondence and miscellaneous business. Envelopes are distributed at the beginning of each year to all who will pledge a monthly contribution, however small. Each month two boxes, stationed one at each church door, receive these envelopes, appropriately labeled, and containing the monthly due. These monthly sums, with occasional special donations, make up the funds reported. No Sunday-school organization. The school gives one of its quarterly collections to Home and the other to Foreign work. "Woman's Work for Woman" taken by regular attendants on meetings, who number about ten or twelve. Pastor in sympathy with work.

ELIZAVILLE.

As much interest as last year. *All the ladies of the church, except two,* members of the society. Regular monthly meetings Called meetings frequently for work. Raise money by sale of articles made and by festivals. Young ladies of congregation members of society. Church without house of worship, hence no *separate* Sunday-school, and of course no missionary organization in connection. New church building, calling for energies of ladies, detracts from their missionary work. Pastor gives much encouragement. Society always represented at Presbyterial meetings. The financial report of this society last year shows them to be, indeed, what their name indicates—"*Workers.*"

WAVELAND.

Interest equal to that of last year. Majority of church members contribute. Membership increasing. Monthly meetings, with good attendance, conducted much as others. For Foreign Missions, a yearly due of one dollar, and *five cents* a month beside. For Home work

twenty-five cents quarterly. The latter purchases material for box. Society well represented at Presbyterial meetings. No Sunday-school organization. No "Monthly Letters." Circulation of magazines not increasing. Pastor new. Expected to give encouragement.

ROCKFIELD.

Interest and membership on the increase. About one-third of church members contribute to society. Young ladies interested. Monthly meetings conducted so as to give variety, embracing about the same exercises as others mentioned. Attendance varied. Monthly contributions. Public concerts and entertainments to interest the young. Generally represented at Presbyterial meetings, if not by delegate, by letter or report. Circulation of "Children's Work" increasing more than that of "Woman's Work for Woman." Church without pastor. No "Monthly Letters." No Sunday-school organization, because school is a union one.

ATTICA.

Society of seventeen members. Interest good; membership increasing; meetings well attended and conducted in the usual way; Sunday-school organization in prospect; monthly letters and several copies of magazines taken; interested in *Home* Mission work. Field, *Utah*. Pastor in sympathy.

DAYTON.

Average attendance last year greater than ever before; about *one-third* of church members in society; no increase; regular monthly payments and occasional special donations; *Sunday-school organized as a mission school four years ago; each class has a penny envelope collection every Sabbath; collections last year amounted to one hundred and ten dollars.*

This society sometimes represented at Presbyterial meetings; all the magazines and the "Monthly Letters" taken.

Crawfordsville Presbytery has fifty-six churches and four thousand, two hundred and eighty-three communicants. Besides the above-mentioned ten churches, those of Rockville, Thorntown, Frankfort, Williamstown and Lexington are reported to have organizations, but I have no returns from them. There may be others, unknown to me. Two have been organized since April 1, one at Covington, the other at Bethany. From the Lebanon society, the report comes "not dead, but sleeping." I know of no bands or young ladies' circles in the Presbytery, except those in connection with the LaFayette churches.

and the one at Waveland, *five* in number. Of the condition of these, I have no returns, except what is given in the report of LaFayette Second.

Our Presbyterial society has a standing committee whose duty is to go out and organize societies.

The church at Rossville *asks* the services of this committee now.

This report is as correct and complete as the means at my command could provide for.

Respectfully submitted,

MISS M. F. GARRETT,
Corresponding Secretary.

Later. Report from Thorntown; rather encouraging; they have recently formed a Young Ladies' Band. Also, society and band at Marshall, and very interesting meetings at Covington.

Report of Women's Missionary Societies in Logansport Presbytery.

UNION CHURCH.

Women's Missionary Society, organized November, 1875.

The society of Union Church reports as follows: The interest is about the same as in former years; about five-sixths of the ladies in the church are members of the society. Regular meetings have been held quarterly, led by the President or Vice-President.

Our meetings are opened by Scripture reading, singing (always one of the old Missionary hymns) and prayer. Minutes of former meetings are read and dues paid, when the meeting is open to all. Selections are read from Missionary magazines or papers. The letter from Mrs. Wilson, from the Laos Country, was listened to with great interest. We always close with singing. The average attendance of the members is ten. No meeting has been held with less than seven members present, and but one meeting has been omitted since the society was organized. But one Missionary magazine is taken, "Children's Work," and the "Monthly Letters" are not taken. The new Sunday-school plan has not been adopted.

One-half of the penny contributions of the Sunday-school is given to Home Missions, the other to the society. Each member pays fif-

teen cents quarterly, the rest is raised by holding a concert or festival. We have never been represented at the Presbyterial meeting. The pastor encourages us. The money is sent to the Treasurer semi-annually and appropriated to the general fund. Amount contributed this year, twenty-two dollars and fifty cents.

MONTICELLO.

This society reports the interest increasing. Thirty names are on the roll; about one-third are regular attendants. Regular meetings held once a quarter. During the year have lost one by death and two by removal. The meetings are opened by Scripture reading, singing and prayer; the prayer is sometimes offered by one whom the President has previously requested to conduct that part of the service. After reading of the minutes, the subject for the month is taken up, topics having been assigned to certain individuals the previous month.

The collections are taken up quarterly. We have been represented at the Presbyterial meeting. Two delegates were also sent to Springfield to the annual meeting last April.

Our Band of Willing Workers was organized in May, 1878, composed mostly of the members of the Sunday-school Infant Class. Have not been able to interest many of the older children in the work.

During the year the band has raised eleven dollars and ninety-five cents on a quilt, made after the plan of the one made by Dr. Kendall's congregation. The quilt, and money therefrom, was donated to the American Fork School, conducted by Miss Ada Kingsbury.

The contributions by the Adult Society this year, forty dollars and twenty-five cents; Band of Willing Workers, five dollars; Young Ladies, four dollars and forty cents.

This is to be divided equally between the two Boards. In the report from this society, as also from the band, mention is made of the zeal of the pastor and his wife in the cause of missions. More has been contributed during the last year than for eight years previously.

The society at Hebron numbers fourteen. Six would be the average attendance. They meet all day Wednesday, spending the morning in sewing to earn what they contribute; the afternoon in devotional exercises and reading missionary intelligence. Mothers seek to interest their daughters by taking them to the meetings. The Sunday-school plan has not been tried. Their minister is a student

in the Theological Seminary of the North-west, consequently not with them except on the Sabbath. One number of "Woman's Work for Woman" is taken by the society. Several letters from Mr. Wilson have been received.

This report closes most plaintively. "We have no new plans of work; we are poor and few in numbers." Yet they have sent five dollars to the Foreign Board and ten to the Home. They always say, "Pray for us."

The Secretary writes of the society at Michigan City: "The interest in our society can not be said to be on the decline. Less than half the women of our church belong to our number. The membership has not been enlarged. We keep up regular meetings, have thirty names on the roll, seldom have half of them present. We call eleven or twelve a good number. Order of exercises do not vary from those of other societies, except that all are urged to give information verbally. Not all, however, are able to do this, so both ways are permitted. The meetings are cheerfully social. Money is raised by the envelope plan. Members are generally prompt, though some have to be looked after. The Sunday-school plan has been adopted. Our society has been generally represented at the Presbyterial meeting. Ten copies of "Woman's Work for Woman" are taken. The same of "Children's Work." "Monthly Letters" are taken. Our good pastor most helpful.

FIRST PRESBYTERIAN CHURCH, LOGANSPORT.

Number of members, fifty; has been favored by sending two of its number as missionaries, Miss Griffith to New Mexico, and Miss Phebe Wheeler, now in Utah. It has, also, a flourishing band—Little Gleaners—under the enthusiastic management of Mrs. Strain. They use the envelope plan, and find it to work well, and a yearly entertainment helps to fill the treasury.

In the Adult Society, from eight to fifteen of the members attend the regular meetings. The attendance at public meetings is good, and when the pastor preaches a missionary sermon, calling for contributions, many give, so that we do not fall below one hundred dollars as our yearly contribution. Have tried many ways of raising money, but have always fallen back upon a sermon by the pastor and contributions. Contributions for the year, including band and Sabbath-school, one hundred and five dollars.

The Secretary of the society at Remington writes: I will reply to your questions in their order.

1. The interest is good compared, with former years.

2. About one-fourth of the ladies in the church are contributors to the missionary society.

3. One new member during the year.

4. Our meetings have been held regularly, and with a good attendance.

5. The new Sunday-school plan is in operation, with fair success.

6. About the same number of "Woman's Work for Woman" taken as heretofore. (Referring to the report of the Board, I find the number last year to have been five). Our pastor does take an interest, and encourages the society, holding the monthly concert, at which time the gentlemen contribute. Last year this society contributed the sum of fifty-five dollars. The band, "Crown Gem Gatherers," was not reported.

BROADWAY CHURCH, LOGANSFORT,

Sends the following, through Mrs. Parkhurst. Replying to the questions, she says:

1. I do not think the interest in missionary work has increased in comparison with former years. We surely have not extended our work, and have difficulty in redeeming our pledges.

2. Probably more than half our ladies contribute to our society.

3. As to membership, we consider all our church members as members of our society. There are many whose names appear year after year, regularly; others who forget sometimes.

4. The heated term has interfered with our regular monthly meetings for two years, but I know that feeble health on the part of those interested is the reason.

5. Our meetings are conducted similar to the model meeting given at our Presbyterial meeting. As to attendance, we usually understand who will be there; a very few, compared with the membership.

6. Money is raised by voluntary contributions; have tried the envelope system, but have practically abandoned it.

7. I can not answer this question, more than I think there is a general interest which is hopeful, and increasing as the result of increased effort on the part of officers.

8. Have not acted on the Sunday-school plan.

9. Have always been represented at Presbyterial meetings.

10. We have probably as many, if not more, missionary publications in our society as formerly; do not have "Monthly Letters."

11. Our pastor assists, in a general way, all that is possible. He is in full sympathy with all and every effort for the advancement of Christian work. Contributions for year ending October 1, 1880, forty-seven dollars and ninety-five cents; foreign, forty-two dollars and forty-five cents; home, five dollars.

ROLLING PRAIRIE.

The society at this place feels deeply the loss of their pastor and his wife, who was their President and helper; whose place they do not know how to fill. In reply to questions, they say:

1. There is little interest manifested in the society at present.
2. About one-fourth of the ladies of the church contribute.
3. Our membership does not increase.
4. During the warm months meetings were not kept up.
5. Meetings conducted in the usual way—taking up the topic for the month. Are not largely attended.
6. Use the envelope plan for our collections.
7. Nothing has been done to interest the children.
8. The society has never been represented at Presbyterial meetings.
9. No increase in the number of magazines. Do not take the "Monthly Letters."
10. Our pastor assists and encourages us.

ROCHESTER.

Society organized November, 1875. After five months was discontinued. Re-organized in January, 1880, and has held regular meetings since. Although the number who attend is few, yet more interest is manifest than at the beginning. About one-fifth of the ladies of the church contribute to the society. Have had no additions to membership for some time. Regular meetings are kept up. Meetings are opened by scriptural readings and prayer. A paper read on the topic for the month. Items read, or given verbally. Have never had a letter from a missionary. Have made no special effort to raise money. Have in the treasury only that raised by the monthly collections. Have a band composed of twenty-two little girls, who are earnestly working. Have not adopted the Sunday-school plan. Have never been represented at Presbyterial meetings. The "Monthly Letters" are not taken, and but few missionary magazines. Our pastor encour-

ages and assists all he can. We have decided to take a scholarship in the Salt Lake City Institute, and whatever else we may have this year will be sent to Foreign Missions.

LAPORTE WOMAN'S MISSIONARY SOCIETY.

Number of members, forty-eight. All the ladies in the church are solicited once a year, and most of them contribute. We meet regularly once a month. Meetings conducted as most others are, reading Scripture and prayer, with consideration of the subject for the month. A short business meeting is held, but we always have a good prayer meeting first. Average attendance, eleven. Money raised by membership fees, monthly payments and by soliciting all the ladies in the church once a year.

The Young Ladies' Mission Band meets once a month. Have not tried the new Sunday-school plan. Our Sunday-school was established on a Missionary basis years ago, and supports a Home Missionary in Oregon, and also gives a certain sum to Scotia Seminary. They have lately decided to give something every year to Foreign Missions. Our society has always been represented at the Presbyterial meeting. Do not take the "Monthly Letters." Seventeen copies of "Woman's Work for Woman" and five of "Children's Work" are taken, also ten copies of the "Foreign Missionary."

Our pastor enters cordially into our plans. The only new plan for work we have, is to appoint at one meeting, two ladies to prepare a programme for the next, and to invite and *urge* persons to come, hoping by personal effort to accomplish good.

Have contributed the last year—to Foreign Missions, forty-seven dollars and eighty-five cents; to Home Missions, thirty-seven dollars and ten cents. Total, eighty-six dollars and ninety-five cents.

The Mission Circle has contributed—to Foreign Missions, twenty-four dollars and seventeen cents; to Home Missions, twenty-four dollars and sixteen cents. Total, forty-eight dollars and thirty-three cents.

MISHAWAKA.

Our society numbers just a round dozen, and we can claim greater interest than formerly. The meetings, which average an attendance of eight, are quite interesting. About one-eighth of the women of the church belong to the society. Have never missed a meeting since our organization in 1876. We always have devotional exercises; almost always prepared papers on the subject for the month; often original essays, and always suitable selections read. We have had at least one

public meeting during the year, which is usually so well attended, so well liked, as to encourage us. Our money is raised by monthly contributions, membership fees, etc. Only once have we tried to raise money by the sale of fancy work. The contributions last year were a large per cent over those of any previous year. Our Sunday-school has recently been organized into a Missionary society upon the new plan, and our Band has been merged in that. The society has only once been represented at the Presbyterial meeting. Seven copies of "Woman's Work for Woman" and four of "Children's Work" are taken; we take the "Monthly Letters." Our pastor's influence is given cordially to our work.

SOUTH BEND.

Miss Esmay, the Secretary, writes that a good degree of interest is manifested by the *few* who attend the meetings of the society. The number generally in attendance is not over twelve, though there are twenty-eight names on the roll-book. In August a Missionary Tea Social was held. (Expect to hold them quarterly hereafter). A committee was appointed to call upon every woman connected with the church, urging her to attend the meetings of the society. These are held on the first Sabbath evening of each month, one hour before service. The pastor is always present, and, by his remarks, greatly encourages the work. The Young People's Society holds its meeting with us, the President of each society taking turn in conducting the meeting.

We have no particular method for raising money. Each member contributes as she feels able. Not more than three or four magazines are taken. Almost every one takes a weekly religious paper, and our members are well informed as to the work, both at home and abroad.

The society has *very* seldom been represented at the Presbyterial meetings. From October, 1879, to October, 1880, we have contributed fifty dollars and eighty-nine cents, to be divided equally between Home and Foreign Missions; to Persian famine sufferers, six dollars and thirty-eight cents. Total, fifty-seven dollars and twenty-seven cents. Young People's Society, seventeen dollars and sixty cents, to be divided as above.

LAKE PRAIRIE.

In connection with the church at Lake Prairie no woman's society exists, but Miss Mia H. Wason (one of Miss Peabody's girls) has organized a band, which gives promise of much usefulness. "The number about the same as last year. Meetings are held regularly each month.

During the part of the year when school is in session the meetings are held directly after school, the first Friday in each month. These are well attended. The rest of the year about one-half of the members attend. Members are required to pay two cents per month, and are encouraged to give more; also, to ask others to contribute. The money is collected at each meeting, and it is the business of the Treasurer to collect from absent members. Have not adopted the Sunday-school plan. This year four copies of 'Children Work' are taken—last year only one. We also take one copy of 'Woman's Work for Woman.' The pastor encourages us. This is a country church, and many of the children who might attend the meetings of the band (who belong to the Sunday-school) are too far away.

"My ideas in conducting the meetings were derived partly from the model Missionary Band Meeting given at the annual meeting in Chicago, in 1879. All are required to do something; some describe the country given as the topic for the month; trying to remember this year what we learned last, and also bring in new facts—more about the habits of the people, and more of the missionary work which has been done, and which is being done, with plans for our work, and needs of the different fields. The older members take the topic and find items for the younger ones."

This dear young leader says: "I have several friends who are missionaries—one, a class-mate, went to India under the Baptist Board last year; another class-mate has just gone to Dakota, Miss Pike; Fannie Cundall was a school-mate and friend, as was also Misses Laura Olmstead and Mary Clark, who are just gone or going. (Miss Clark is on her way to Tabriz with Miss Jewett). The amount contributed by this band since October, 1879, was eighteen dollars, ten of which was for Persian sufferers, and the rest was sent to the general fund."

MEADOW LAKE.

From Meadow Lake comes up a wail of woe, for the church has just lost its founder and faithful friend by a sad disaster. The daughter of Mr. McAllister (who was killed by a railroad accident a few weeks since) is the Secretary of the little society, and could send no detailed report. She says: "The dues have been kept up, and the number of members has not diminished. We still keep the twenty dollars, and I think the meetings will be kept up this winter. Although some are almost discouraged, I will do all in my power. We have never failed yet, and had good success several times."

VALPARAISO.

In consequence of the absence of the Secretary, I fear the report will not be complete. About forty per centum of the ladies in the church contribute to the society. For several years our society has numbered fifty. Although we often vote in new members, yet from removals and other causes we do not seem to increase in number. The monthly meetings are conducted much the same as the model meeting of the Board, except that we take a vote when new names are proposed, or members desire to withdraw. Money collected by the envelope system, which has always been a success. When young people consider themselves too old to belong to the Mission Band, we urge them to unite with us, which, however, they seldom do. We have a most efficient Mission Band, and are looking a little to the Sunday-school plan as proposed by the Board, or at least holding a meeting once a quarter, instead of the optional Sunday-school lesson. The society has always been represented at Presbyterial meetings, and with two exceptions at the annual meetings of the Board of the North-west, ladies attending any of these always paying their own expenses. "Woman's Work for Woman" is more widely circulated this year than formerly, over twenty copies of it being taken, and about the same number of "Children's Work." A few copies of the "Foreign Missionary" are in the society. A club for the "Record" and the "Interior" is in most families. Our yearly pledge is one hundred and thirty dollars, one hundred of which is appropriated to Mrs. Warren's salary, and the remaining thirty to that of a Bible Reader. Besides this, we have sent forty dollars to Persian famine sufferers, and made an album quilt, which brought into the treasury over fifty-five dollars.

BAND OF WILLING WORKERS.

This Band claims fifty members. Twenty-seven copies of "Children's Work" taken. Meet on the first Sabbath in each month after Sunday-school. Money sent to Woman's Board this year is forty dollars and sixty-one cents.

LADIES' HOME MISSIONARY SOCIETY OF PRESBYTERIAN CHURCH, VALPARAISO.

The last year has been one of faithful work and a good degree of prosperity. We have twenty-two members, all but three of whom are also members of the Foreign Missionary Society. Nine regular meetings have been held during the year, with an average attendance of

eight. Amount collected in money and donated to boxes, one hundred and thirty-seven dollars and sixty-five cents. We aid in the support of Miss Wheeler in Utah.

Answers to the questions to the Presbyterial Secretaries:

1. We have in the Presbytery of Logansport, churches, thirty-nine.
2. Number of communicants, two thousand, nine hundred and ninety-three.
3. Number of societies, seventeen.
4. Number of Bands and Circles really alive, ten.
5. No new societies or bands formed this year. One has suspended, expecting to re-organize.
6. The Secretary, considering it a duty to strive to arouse interest where none was apparent, has sent letters to some one in every church in the Presbytery, often several. Some have responded, others remain silent. Other than this, no plan has been adopted.

MRS. A. V. BARTHOLOMEW,
Corresponding Secretary Woman's Missionary Society of Logansport Presbytery.

We greatly regret to offer no report of Fort Wayne and Muncie Presbyterial Societies; but though the Secretaries performed the work of calling for and gathering local reports with promptness and efficiency, owing to some misunderstanding of the request sent, they failed to condense the letters sent in. These are valuable and interesting, but not in a state for publication.

The following statistics of Fort Wayne Presbyterial Society are at hand: Number of churches in Presbytery, thirty; number of communicants in Presbytery, three thousand and sixteen; number of societies and bands, fifteen; number revived and added, two.

Report of Indianapolis Presbyterial Society.

In reply to the letter of inquiry sent out by our State Secretary some weeks since, to ascertain the condition of the different missionary societies in the Indianapolis Presbytery, we have had thirteen responses, giving the condition of twelve Ladies' Societies, two Young Ladies' Societies, and three Children's Bands, showing an increase in membership in the two first-named societies, but a sad falling-off in the Children's Bands—the reasons, in all cases, being the inability by sickness of the Presidents of the bands to continue their grand work, and other ladies being too timid to take it up. The societies

are all conducted on similar plans—that is, having devotional exercises, essays and select readings in reference to the country selected for the afternoon's consideration. Moneys are all collected in the same general manner—monthly contributions—with different plans, for raising extra sums. The lack of missionary intelligence is very apparent, very few magazines being taken, and very few of the societies have subscribed for the "Monthly Letters." All meet once each month, and all are encouraged by their respective pastors. All are anxious their work should increase and do good. Perhaps a few words as to our most successful societies would not be amiss. The Bloomington Church has a very interesting society of the older ladies, and a larger one of young ladies, who join with the mother society in all the exercises. The young ladies have a Children's Band under their charge, and this band unite with the young ladies in their exercises, write essays and read selections. The Hopewell Church has an active society. They devote half their work to Home Missions. The Columbus Church society has more than trebled its membership in the past five years, and the interest in missions increases. The Sabbath-school gives its collections for one Sunday each month to missions, and on that day the children are especially informed as to some mission field. The Franklin ladies keep hard at work, and raise money and interest by personal work done for sale, the proceeds to go for the missionary cause, and some ladies always bring either a bit of work to sell, or the money for some sold, at each monthly meeting. Would that all societies had such members. There are but eight Ladies' Societies in the city churches, and several are very small, but on the increase. The most successful one is at the Fourth Presbyterian Church. They always have two or three interesting essays read by as many ladies, and every moment of the time is filled with knowledge of some foreign field. They take the "Woman's Work for Woman" and "Foreign Missionary," meet each month in the lecture room of the church, make monthly collections, and give the money for the general fund this year. The Third Presbyterian Church ladies meet at some private residence one afternoon each month, taking their own work either for the missionary, to sell to some one for the missionary, or for themselves. They have devotional exercises and select readings of missionary intelligence. Their meetings this year have been greatly benefited by letters written by a young lady of the church who was traveling in the Holy Land. They take the "Foreign Missionary," and only a few copies of "Woman's Work for Woman." Their money goes to the general fund, with some few

exceptions. They kindly gave a quantity of bedding for Miss Clark, who has just been sent to Persia. They also sell an excellent cook book for this mission cause. The First Presbyterian Church does a grand work with its women. They have not only a missionary society, but a Pastors' Aid Society, and they not only support Mrs. Van Hook in person, but do a great deal of sewing for the poor of their church. They have their missionary meeting each month, and take the hour from their sewing on stated days. Have monthly meetings in the prayer room, in which the gentlemen have papers given them to be prepared on some foreign country. Their pastor is very earnest in his endeavor to interest the men of his church in this grand work. The Second Presbyterian Church Society holds its own position, and has been supporting Miss Eldred, a most charming woman, who is doing a wonderfully successful work in Japan. She is to be married in November, and consequently, when they knew of this, and that Miss Clark was waiting to be sent out, they decided to adopt Miss Clark as their missionary and change the field to Persia. Her outfit was made this past summer, and she sailed for her new home in September. They raise their money by yearly subscriptions, several ladies giving as much as twenty dollars per annum; others one, two, three or more, up to fifteen dollars, so that they have five hundred or more dollars at the close of the year. Their pastor has one prayer meeting of the month devoted to missionary work, and it always is interesting. In all societies there is a sad want of missionary intelligence, and the Board at Chicago has sent the following letter, to be read at this meeting, urging the attention to this very subject:

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTH-WEST,
ROOM 48, MCCORMICK BLOCK,
CHICAGO, SEPTEMBER 30, 1880.

DEAR MRS. WELLS—While the Executive Committee of the Board have been devising ways for increasing the interest in this work, they have resolved to urge upon the auxiliaries the necessity of the increase of the circulation of Missionary intelligence.

In order to accomplish this it was voted—

1. That the Presbyterial Secretaries be requested to write each society, to appoint in their own church, some earnest, working Christian woman to present this matter to the individual members and secure new names for "Woman's Work for Woman."

2. That this same person urge Superintendents and Sunday-school Teachers to help in increasing the subscriptions for "Children's Work for Children."

3. That the same lady urge the pastor and elders to influence the church members to subscribe for and read, "The Foreign Missionary."

Will you do this? The Board in New York look to us to move the north-west to larger work. Will you help us? Per order,

MRS. GEO. H. LAFLIN,
Home Secretary.

All the ladies who have subscribed for the "Monthly Letters," published by the New York Board, are greatly pleased with them. All who have "Woman's Work for Woman," and 'Children's Work," and the "Foreign Missionary" are pleased with them, and every body is more interested the more familiar they become with the different fields, as one of our most earnest workers writes: "That a want of intelligence about mission work and of missionary fields is one of the greatest hindrances to a real interest in these matters, and often accounts very largely for an existing apathy concerning them. We want to show by conversation, by written articles on these things, and by literature, also, how broad and rich are the interests that here are opening before us." We have thirty-six churches and only seventeen societies, all told, with a church membership of five thousand, five hundred and thirty-eight. Let this meeting fill our hearts with renewed zeal and energy to work for the heathen and for each other. We have great reason to be proud of the Young Ladies' Circle of Indianapolis, composed of young ladies from our city churches, who meet once a month at the residence of their President, Miss Holliday. At the beginning of the year a programme is prepared for the entire year, persons selected to prepare and read essays on given subjects, and so all the meetings have some interesting missionary intelligence. These essays require considerable study, and consequently at the close of the year the circle is quite well posted in regard to missions. They take their sewing, or work for some one who needs help. Miss Dickson, who has charge of a school of Indian children in Santa Fe, New Mexico, asked for sewing prepared—that is, basted—so that her pupils would more readily understand how articles should be made, and the young ladies did what they could to help her. They use mite-boxes, putting a small or large amount of money into them each month. Any lady or gentleman can become an honorary member by taking and using a mite-box. The circle gave a very pleasant reception to Miss Clark just before she left for Persia, which was much enjoyed by all.

MRS. G. A. WELLS,
Corresponding Secretary.

Report of New Albany Presbyterial Society.

A model Presbyterial society! Who will give us the report of one this day? Where each church within its bounds has a live auxiliary, and every officer is wise and capable; where year by year a healthy growth is reported, and no vein of discouragement runs; imagine it,

dear sisters, if you can! I sigh for the pleasure of giving such an one, and take shame and sorrow to myself when I remember how much an efficient Secretary can do toward extending and forwarding the work, if only she does her whole duty.

The New Albany Presbyterial Society was organized September, 1873, at New Albany, Mrs. Rhea giving us a strong and stimulating address, which she knows so well how to do. The following spring we held our first Presbyterial meeting at Madison, where eight auxiliaries were reported in a Presbytery of thirty-two churches, with a membership of three hundred and thirty-six, contributing eight hundred for Foreign and nearly two hundred dollars for Home Missions. Now at our sixth Presbyterial meeting, we report twenty-one societies, representing twenty-three churches and working bands, while our Presbytery consists of fifty churches. Of this latter number, perhaps twenty-five are small, weak churches, where in many cases there is preaching but once a month, amidst a farming population, where in summer the wives, mothers and daughters are driven with their domestic duties, and in winter bad weather and roads make it difficult to meet at all. When we take this into consideration, adding the ignorance which prevails on this subject, it is not surprising that more is not accomplished. I think we who live in cities, with access to the house of God and to religious literature, hardly realize the difficulties attending the keeping up, even after it is fairly organized, a truly successful Foreign Missionary auxiliary.

We now have a little less than five hundred members, and last year contributed nine hundred and forty-eight dollars and thirty-five cents. This does not include the gift at Springfield from Mrs. Culbertson, to make up Indiana's quota. Since our organization, we have sent to Chicago seven thousand dollars for Foreign Missions.

Our Presbyterial meetings are growing in interest. At an informal one, held this fall by request of Presbytery, one of our elders complainingly objected to its exclusiveness, and said he came to Presbytery almost entirely for the pleasure of attending the ladies' meeting; he thought it the best meeting of Presbytery.

Not so many societies are represented there as should be; thereby much good is lost.

Incidents of special interest have occurred; the greatest of which was, having a Missionary raised up to us in our own Presbytery, Miss Mary Campbell, a lovely young lady, daughter of Rev. J. A. Campbell, of Lexington, Indiana. Educated at Oxford, and just out of school, she gave herself to the work, was accepted and sent to Laos,

a province of Siam. Our society furnished her outfit, nearly every auxiliary contributing to it; Evansville and Terre Haute kindly did a share. We then assumed her support, and her letters are of great interest to us all.

Mrs. William Morrison, of Dehra, India, is supported by the New Albany auxiliary, and many scholarships in schools in different lands by other societies.

In sending out the circular of questions from our State Secretary, I appended the following: "Please state your discouragements, and, if you have any encouragements, to report." There came in reply some desponding letters, telling of societies which had almost lost their vital spark, in churches where there had been trouble, and they were without pastors. Other societies made answer, that there was no special interest; monthly meetings were being regularly held, and some few auxiliaries have organized their Sunday-schools. In one Sunday-school we have a quarterly meeting of great interest. It is the Children's Missionary Meeting, and occupies the school hour. The plan of collection is very like that recommended by the Board. One letter in response to the questions, was from a little girl eleven years old—a sweet, touching letter, prettily written and well expressed, asking information as to the best methods of conducting their meetings, and ending: "Please excuse mistakes, for I am only a little girl." I thought what a power that little girl may wield, and what an influence for good her training may lead to.

All our pastors, I think, are in sympathy with this work, though there are degrees of interest, as we have found in talking with the good brethren at Presbytery; but in most cases they lend their aid to the upbuilding and increasing of the auxiliaries.

Not nearly so many copies of the magazines are being taken as in years past. There seems to be two reasons for this: The "Foreign Missionary" has been greatly improved, and is much more ably conducted than formerly, and, to a degree, supplants "Woman's Work for Woman." So does the "Gospel in All Lands." Both of these magazines, having so much wider range, and including, as they do, much of the women's work, are formidable competitors. If "Woman's Work for Woman" and the "Foreign Missionary" should be united, it would make a most valuable periodical. Want of education in missionary intelligence is greatly the cause of lack of interest.

Another aid to interest our auxiliaries is, visiting. The idea is, that each society shall be visited once a year by a few members of some other one, who shall take charge of their meeting, and do all

they can for its interest. This system, so far, has not been thoroughly carried out, but already has been productive of good. It is especially an aid where auxiliaries do not send delegates to Presbyterial meetings.

Still another aid in some societies is the missionary budget, taken charge of by one lady, who gathers up clippings in her reading during the month, and solicits them from others, and at the meetings fills in any odd moments. But, back of all, and greater than all, is the aid we get from above. All of success we may have had comes from that dear Father who so gladly helps us in our efforts to do this service. How like child's play it must seem to Him!

On the whole, the outlook is cheering. We are at least holding our own. We are wanting in persistence and intelligence. Most of us have home cares and duties, therefore can not give the time requisite, perhaps, to as rapid an extension of the work as we desire. Too many pray, "Thy kingdom come," while shirking their responsibility, and doing nothing toward the answer of the prayer. These are hindering causes, hardest of all to overcome.

Now, some of us have come back to where we received a blessed inspiration four years ago, and ask for more. May our counselings together do us great and lasting good, and may our Heavenly Father give us wisdom and strength to do more and more for His cause.

MRS ANNIE E. LEWIS,
Corresponding Secretary.

Report of Vincennes Presbyterial Society.

There are in this Presbytery thirty-four churches and two thousand, nine hundred and eighty-one communicants. Of these churches twelve are without pastors, and are unable to support the gospel among themselves. Thirteen societies and eight bands are organized. The statistics show an increase in the number of members, but no increase in the contributions over last year. At our Presbyterial meeting in September, eight of these societies reported earnest, faithful work, while others have decreased in interest. Only four have responded to the questions proposed. One of these reports: "One-half of the ladies of the church are members of the society." Another reports: "One-eighth;" another, "one-third," and another, "a small proportion," so that we are justified in saying that a large proportion of the women of our churches are not engaged in missionary work. The

membership has been enlarged in only one instance reported, and this was the result of special visitation—every lady of the church was called on and asked to become a member. All of the auxiliaries reported at the Presbyterial meeting have monthly meetings and are well attended. They are conducted in the usual manner—opened with devotional exercises, followed by the transaction of business pertaining to the interests of the society, with reading of papers prepared or missionary literature, extracts from "Woman's Work for Woman," "The Interior," or the "Monthly Letter." This is taken by four societies. Only forty-two copies of "Woman's Work for Woman" are taken by a membership of three hundred and seventy-two. Of "Children's Work," twenty-two copies are reported. The usual manner of collecting funds is by the payment of pledges, ranging from five to fifty cents per month. If the members are not present at the meeting they are called on by the Treasurer. One of the societies reports raising additional money by a festival. In one society the young people are interested by means of a monthly concert exercise, conducted by the pastor, in which the young people take an active part, preparing and reading essays, and also reading selections from missionary literature. None have, as yet, tried the Sunday-school plan recommended by the Board. Some of the Sunday-schools contribute to all of the Boards of the church. All the auxiliaries, except three, are represented at the Presbyterial meeting. The pastors of the churches, where societies are orgaaized, give every encouragement to our work, but we feel that more might be done by pastors in arousing an interest where no societies are organized. We have failed, as yet, in reaching the waste places of our Zion, but we are encouraged by the prospect that a missionary will be employed the coming year in this Presbytery, who will devote his whole time to the destitute churches, and through him we hope to accomplish what we have so earnestfy desired.

MRS. E. T. DREW,
Corresponding Secretary.

Report of Whitewater Presbyterial Society.

"When thou vowest a vow unto God, defer not to pay it; pay that which thou hast vowed."

Four years ago there was a glorious convention in this place. Consecrated women came to the temple to pay their vows and bind themselves to still greater obligations. The influence of that hal-

lowed meeting of the Board of the North-west diffused itself until it is now felt throughout the state. It may fluctuate, but it can never be obliterated.

Again are the Marys and Marthas thronging to the same sacred center to pay their vows and renew their pledges. We can not shirk the responsible question that presents itself to each individual, How does my account stand?

Can we say with grateful hearts, "Thy vows are upon me, O God, I will render praises unto Thee"?

In the report of the Board of the North-west for the year 1876, the name of Whitewater Presbytery is not mentioned. During the progress of that annual meeting a few individual delegates from recently organized auxiliary societies, feeling that this state of things should not longer continue, pledged themselves to the work of arousing the sisters of their Presbytery to a realization of the demands of the hour, and the glorious opportunities that were presenting themselves to labor in Christ's vineyard. Have their vows been performed? Results will tell.

In April, 1877, the Presbyterial Society of Whitewater was organized in Shelbyville, amid many discouragements. The beginning was made owing mainly to the brave spirit and hopeful exertions of its first President. Having been a Missionary herself for twelve years in India, she understood, as few could, the spirit of consecration and utter self-abnegation required in God's service.

When, within a few short months, she was called to her Heavenly rest, the existence of the organization seemed doubtful; but another was raised up in our midst to lead us out of the bewildering mazes, who was a worthy successor. Full of zeal in the good cause, she labored faithfully till obliged to resign her office on account of removal to another Presbytery. Perplexed, but not discouraged, our choice again fell upon one who was never known to shirk responsibility, or having vowed, never deferred to pay. Compared with other more flourishing Presbyteries and older societies, our report may seem meager, but we will ask you to please bear in mind that less than five years ago our entire Presbyterial report was represented by a forlorn cipher.

We have now on our record names of eleven auxiliary societies and two mission bands, representing a membership of three hundred and eighty. Contributions for the year ending last April, four hundred and three dollars and seventy-three cents; number of copies of "Woman's Work for Woman," forty; "Children's Work," seven. The

societies all report their method of conducting their meetings as according to the plan proposed by the Board of the North-west; even the smallest societies report some meetings of exceeding interest, showing that the good seed is being sown.. Meetings are opened with scripture reading, singing and prayer. The topic for the month is discussed. The list of countries, as presented by the Board, is generally adopted. The country selected is discussed geographically, historically, and, so far as possible, the personal history of individual missionaries. Maps are used—two of the societies use those prepared by their own members. Collections are made after the plan given in the constitution for auxiliaries. One society reports mite boxes in addition. Another society has a special box provided, easy of access at each meeting, into which any extra mites or particular offering may be placed.

Several societies take the "Monthly Letters." Those that do, prize them greatly. One society reports a circulating library of missionary literature.

Where there are organized societies, the pastors are generally in full sympathy with the work.

Our most hopeful feature just now is, that no society seems satisfied with its work so far, but all are anxious to do more, and their conviction seems to be that they ought to do more. One society, organized but eighteen months since with thirteen members, now numbers one hundred and four. Their report, answering the questions in the circular letter lately sent, is in the highest degree satisfactory, and yet they say, at the close, "We feel that we ought to do better."

It is this state of feeling that gives us our hope for the future.

There are two objects for which we shall strive in the immediate future—that is, the enlistment of our Sabbath-schools, including our older young people, and the increase of the circulation of our missionary magazines. If every auxiliary society could realize the importance of these two branches of the work, we should soon have a most noble report to offer. And now in the midst of this, the decennial year of the Board of the North-west, Whitewater Presbyterial Society, although the youngest, and with one exception the weakest of Indiana's daughters, stands ready to renew her vows and to pledge herself for the fifty per centum increase of funds, the one hundred per centum increase in circulation of missionary magazines, and all the Sunday-schools enlisted that can possibly be reached within the time specified.

We make these promises not in our own strength, but fully realizing from whence cometh our help. "My praise shall be of Thee in the great congregation; I will pay my vows before them that fear Him."

MRS. ISABELLA C. HALL,
Corresponding Secretary.

SYNOD OF INDIANA NORTH.

SOUTHERN BOUNDARY LINE.

Counties—Vermilion, Parke, Montgomery, Boone, Hamilton, Madison, Delaware, Randolph.

Next meeting, Crawfordsville, Center Church, third Thursday in October, 1881.

Rev. H. L. Vannuys, Goshen, S. C.

President Synodical Society, Mrs. C. Coulter, Crawfordsville.

Secretary Synodical Society, Mrs. J. M. Safford, Peru.

CRAWFORDSVILLE PRESBYTERY.

Counties—Benton, Warren, Tippecanoe, Carroll, Clinton, Fountain, Montgomery, Boone, Vermilion, Parke.

Next meeting, Attica, second Tuesday of April, 1881.

Rev. W. E. Loucks, Crawfordsville, S. C.

President Presbyterial Society, Mrs. D. A. Bassett, Crawfordsville.

Treasurer Presbyterial Society, Mrs. T. J. Rainey, Farmers' Bank, LaFayette.

Corresponding Secretary Presbyterial Society, Miss M. F. Garrett, Delphi.

Names in small capitals indicate a Society; * Young People's Circle; † Children's Band; ‡ Sunday-school Work.

CHURCHES.	NO. COM.
Judson	20
COVINGTON, FIRST	61
Covington, Second	13
Veedersburg	17
Oxford	21
LAFAYETTE, FIRST†	226
LAFAYETTE, SECOND*†	284
Clinton	23
LEXINGTON	129
Prairie Center	59
Sugar Creek	76
Fowler	30
Benton	33
Darlington	73
Bethel	81
Union	40
DELPHI	190
WILLIAMSPORT	70
ATTICA†	80
CRAWFORDSVILLE, FIRST	214
CRAWFORDSVILLE, CENTER	240
ROCKVILLE	208
State Line	37
Marshfield	22

CHURCHES.	NO. COM
FRANKFORT†	243
Newtown	100
Beulah	40
DAYTON‡	180
THORNTOWN*	196
WAVELAND†	111
Bethany	117
Lebanon	150
Ladoga	40
ROCK CREEK	101
ROCKFIELD	101
Kimberlin	30
ELIZAVILLE	32
Zionsville	30
Rossville	50
Colfax	28
Hopewell	30
Dover	43
Parkersburg	65
Kirklin	37
Newport	4
Eugene	20
Perrysville	12
Wea	50
Hickory Grove	15
West Point	63
Montezuma	28
New Bethel	44
West Lebanon	24
Alamo	24
Toronto	10
Sedalia	15
Marshall†	30

FORT WAYNE PRESBYTERY.

Counties—Elkhart, LaGrange, Steuben, Kosciusko, Noble, DeKalb, Whitley, Allen, Huntington, Wells, Adams.

Next meeting, Goshen, third Tuesday in April, 1881.

Rev. R. E. Goodman, Kendallville, S. C.

President Presbyterial Society, Mrs. R. E. Goodman, Kendallville.

Treasurer Presbyterial Society, Mrs. S E. Smyser, Fort Wayne.

Corresponding Secretary Presbyterial Society, Miss Clara Goodwin, Fort Wayne.

CHURCHES.	NO. COM
KENDALLVILLE‡	118
GOSHEN†	220
WARSAW‡	118
FORT WAYNE, FIRST†	393
FORT WAYNE, SECOND†	185
FORT WAYNE, THIRD*	201
Swan	82
Hopewell	16
Auburn	200
Ossian	166
Albion	67
Murray	71
PIERCETON	193
LAGRANGE	133
LIMA	71
Decatur	89
HUNTINGTON†	114
ELKHART	168
Columbia City	10
Millersburg	50
Highland	31
Salem Center	50
Orland	30
Larwill	26
Troy	30
Pleasant Grove	26
Bristol	33
Bluffton	99
Elhanan	40
Waterloo	40

LOGANSPORT PRESBYTERY.

Counties—Lake, Porter, LaPorte, St. Joseph, Newton, Jasper, Starke, Pulaski, Marshall, Fulton, White, Cass.

Next meeting—

Rev. Robert Beer, Valparaiso, S. C.

President Presbyterial Society, Mrs. J. F. Kendall, LaPorte.

Treasurer Presbyterial Society, Mrs. C. V. Sherwood, Mishawaka.

Corresponding Secretary Presbyterial Society, Mrs. A. V. Bartholomew, Valparaiso.

Recording Secretary Presbyterial Society, Miss C. M. Hitchcock, Michigan City.

CHURCHES.	NO. COM
Valparaiso†	186
Michigan City‡	126
LaPorte*	325
Rolling Prairie	90
Bethel	105
Remington‡	60
Plymouth	111
Kentland	76
Logansport, Broadway	120
Lake Prairie†	50
Bethlehem	41
West Union	52
Concord	33
Center	45
Pisgah	30
Union	71
Rochester†	65
Mt. Zion	38
Mishawaka‡	90
South Bend, Second	26
Harris' Prairie	33
Monticello†	189
Monon	34
Meadow Lake*	57
Logansport, First†	300
South Bend, First*	284
Crown Point†	50
Goodland	54
Bourbon	92
Hebron	25
Tassinong	35
Salem	16
Rensselaer	30
Walkerton	10
Sumption's Prairie	12
Francisville	32

MUNCIE PRESBYTERY.

Counties—Miami, Wabash, Howard, Grant, Blackford, Jay, Tipton, Hamilton, Madison, Delaware, Randolph.

Next meeting, Union City, second Friday of April, 1881.

Rev. Charles Little, Wabash, S. C.

President Presbyterial Society, Miss Kate C. Haynes, Portland.

Treasurer Presbyterial Society, Miss M. Jennie Nealy, Muncie.

Corresponding Secretary Presbyterial Society, Miss Julia C. Curtis, Wabash.

Recording Secretary Presbyterial Society, Mrs. J. M. Safford, Peru.

CHURCHES.	NO. COM
Noblesville	80
Hopewell	52
Lagro	34
Portland‡	23
Xenia	10
New Hope	24
Jonesboro	120
Liberty	40
Union City	75
Wabash*†	241
Hartford City	80
New Cumberland	68
Anderson	82
Peru†	190
Muncie†	219
Marion	80
Tipton	130
Center Grove	89
Perrysburg	19
Shiloh	24
Montpelier	6
New Burlington	10
Yorktown	10
Kokomo	10

Mrs. M. E. Goodman,

Secretary Home Mission Committee, Kendallville.

SYNOD OF INDIANA SOUTH.

NORTHERN BOUNDARY LINE.

Counties—Vigo, Clay, Putnam, Hendricks, Marion, Hancock, Henry, Wayne.

Next meeting, Connersville, October 13, 1881.

Rev. H. A. Edson, D.D., Indianapolis, S. C.

President Synodical Society, Mrs. Charles Hutchinson, New Albany.

Secretary Synodical Society, Miss G. Y. Holliday, Indianapolis.

INDIANAPOLIS PRESBYTERY.

Counties—Putnam, Hendricks, Marion, Hancock, Morgan, Johnson, Monroe, Brown, Bartholomew.

Next meeting, Columbus, Tuesday, April 5, 1881.

Rev. C. C. Herriott, Indianapolis, S. C.

President Presbyterial Society, Mrs. H. R. Edson, 442 North Pennsylvania street, Indianapolis.

Treasurer Presbyterial Society, Mrs. R. S. Dorsey, 25 West Georgia street, Indianapolis.

Corresponding Secretary Presbyterial Society, Mrs. G. A. Wells, 181 North New Jersey street, Indianapolis.

Recording Secretary Presbyterial Society, Miss Anna Ballantine, Bloomington.

CHURCHES.	NO. COM
INDIANAPOLIS, FIRST*	335
INDIANAPOLIS, SECOND*	619
INDIANAPOLIS, THIRD*	325
INDIANAPOLIS, FOURTH†*	196
INDIANAPOLIS, FIFTH	235
INDIANAPOLIS, SIXTH	118
INDIANAPOLIS, TENTH*	370
INDIANAPOLIS, ELEVENTH	80
INDIANAPOLIS, TWELFTH*	56
SOUTHPORT	153
COLUMBUS†	200
Danville	88
Brownsburg	25
White Lick	50
Indianapolis, Seventh	200
Indianapolis, Eighth*	75
HOPEWELL†	266
Nashville	37
Georgetown	45
GREENWOOD	176
FRANKLIN†	415
ACTON	100
New Pisgah	66
BLOOMINGTON*†	213
Bainbridge	67
Carpentersville	70
BETHANY	235
Boggstown	40
Clermont	15
Donaldson	25
Edinburg	75
Putnamville	69
Greencastle	227
Greenfield	88
Hebron	21
New Hope	23
Union	50
Shiloh	55

The churches of Indianapolis marked * have members in the Young Ladies' Union.

NEW ALBANY PRESBYTERY.

Counties—Lawrence, Jackson, Jennings, Orange, Washington, Scott, Jefferson, west half Switzerland, Perry, Crawford, Harrison, Floyd, Clark.

Next meeting, Bedford, first Tuesday in April.

Rev. Charles Hutchinson, D.D., New Albany, S. C.

President Presbyterial Society, Mrs. Charles Hutchinson, New Albany.

Treasurer Presbyterial Society, Miss Anna V. Culbertson, New Albany.

Corresponding Secretary Presbyterial Society, Mrs. W. M. Lewis, New Albany.

CHURCHES.	NO. COM
MADISON, SECOND‡	182
OWEN CREEK	52
CHARLESTOWN*	147
St. John	41
Milltown	23
Anderson	10
Bridgeport	9
NEW ALBANY, THIRD‡	491
PAOLI	63
BEDFORD	75
MITCHELL	154
SALEM	85
Livonia	145
SEYMOUR	95
HANOVER†	136
Bethel	80
Oak Grove	53
JEFFERSONVILLE	330
NEW ALBANY, FIRST‡	241
MADISON, FIRST*	186
VERNON†	62
Graham	105
North Vernon	54
Corydon	115
Jackson County	72
New Philadelphia	85
Walnut Ridge	30
Vevay	122
Brownstown	80
Leavenworth	43
Greenville	24
Smyrna	76
Mount Vernon	44
Otisco	26
Mount Lebanon	33
Pleasant Hill	49
Rehoboth	100
Laconia	38
Sharon	27
Valley City	49
Jefferson	47
Lexington†	60
Sharon Hill	40
Orleans	46
NEW ALBANY, SECOND†	39
NEW WASHINGTON	130
Pleasant Township	55
Monroe	41
Unity	16
Utica	37

VINCENNES PRESBYTERY.

Counties—Vigo, Clay, Owen, Sullivan, Greene, Knox, Daviess, Martin, Gibson, Pike, Dubois, Posey, Vanderburg, Warrick, Spencer.

Next meeting, Terre Haute, second Tuesday of April.

Rev. Blackford Condit, Terre Haute, S. C.

President Presbyterial Society, Mrs. J. F. Moore, Vincennes.

Treasurer Presbyterial Society, Mrs. J. Q. Adams, No. 141 Walnut street, Evansville.

Corresponding Secretary Presbyterial Society, Mrs. E. T. Drew, No. 618 Harriet street, Evansville.

CHURCHES.	NO. COM
Evansville, First Avenue	90
Upper Indiana	172
Indiana	107
Poland	55
Olive Hill	53
Brazil	172
Evansville, Grace	220
Smyrna	40
Royal Oak	60
Mt. Vernon	48
Claiborne	77
Howesville	60
Sullivan†	170
Graysville	42
Petersburg	44
Vincennes	250
Evansville, Walnut Street†	255
Washington	130
Carlisle	48
Princeton	115
Terre Haute	414
Worthington	55
Spencer	49
Oak Grove	15
Ohio	25
Scotland	15
Bruceville	30
Bethany	23
Oakland City	13
Vandalia	46
Union	10
Bowling Green	12
Saline	12
West Salem	60

WHITEWATER PRESBYTERY.

Counties—Henry, Wayne, Shelby, Rush, Fayette, Union, Decatur, Franklin, Ripley, Dearborn, Ohio and east half of Switzerland.

Next meeting, Shelbyville, Tuesday, April 12, 1881.

Rev. D. M. Stewart, Rushville, S. C.

President Presbyterial Society, Mrs. Samuel Bonner, Greensburg.

Treasurer Presbyterial Society, Mrs. John L. Thompson, Richmond.

Secretary Presbyterial Society, Mrs. Isabella C. Hall, Cambridge City.

CHURCHES.	NO. COM
Homer	35
Kingston	145
Shelbyville, German	100
Rushville	170
Richmond†	390
Shelbyville	140
Greensburg	340
Connersville	205
Union	100
Sardinia	40
Knightstown	165
Connersville	78
Mount Carmel	120
Aurora	60
Lawrenceburg	135
Rising Sun	75
Liberty	115
Newcastle	69
Lewisville	55
Ebenezer	55
Brookville	113
Cambridge City‡	66
Clarksburg	44
Clarksburg, Memorial	43
Dunlapsville	36
Bath	9
Centerville	10
Palmetto	15
Versailles	25
Hopewell	40
Hagerstown	29
Sparta	30
Ripley	17
Metamora	11
Centerville	17

Mrs. E. M. Warthin,

Secretary Home Mission Committee Southern Synod, Greensburg.

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TABLE OF CONTENTS.

	PAGE
Special Notice	3
Programme	5
Scripture Reading	6
Historical Sketch	8
Address of Welcome	15
Response	17
President's Address	19
Motives for Christian Work	23
How Shall Women Work for Home Missions?	27
Utah	35
Our Modes of Work	39
Girls' Societies	46
Letter on Same Subject	48
Programme of Watchers' Meeting	50
Sketch for Article on Dehra School	51
Sunday-school Organization—with specimen programme	51
Specimen Exercise for Bands, Perrysburg, Ohio	53
Scriptural Giving	54
Our Decennial: a Backward and a Forward Look	62
Praise Meetings	65
Poem—"As I Have Loved You"	68
The Tin Wedding	69
"Oh, I am Nothing but a Cipher"	70
"Giving, Giving Eternally"	70
Report Crawfordsville Presbyterial Society	71
Report Logansport Presbyterial Society	75
Report Indianapolis Presbyterial Society	84
Report New Albany Presbyterial Society	87
Report Vincennes Presbyterial Society	90
Report White Water Presbyterial Society	91
List of Presbyteries, churches, etc	94
Items	100

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